SEVEN SOBS OF A SORROWFVLL SOVLE FOR SIN

Comprehending those seuen ime of the Princely Prophet DAVID, commonly called Pœnitentiall, framed into a forme of familiar praiers, and reduced into Meeter by *William Hunnis*, one of the Gentlemen of his Majesties honourable Chappell, and Master of the children of the same.

Whereunto is also annexed his handfull of Honisuckles; the Poore Widows *Mite; a Dialogue betweene Christ and a sinner* diuers godly and pitthy Ditties, with a Christian Confession of, and to the Trinity: newly augmented.

EDINBVRGH, Printed by *Andro Hart* 1621.



O THE RIG.
urable and vertuo
ANCIS, Counteſſe of *Suſſex*,
he Ladies of her Maieſties m
rable privy Chamber. *VV. Hunnis*
increaſe of vertue and honour
long life, *proſperous* health, *godly* fear
firme faith, and aſſured hope
in the Almighty.

THe praiſe of your Lad, ſhips vertue hath emboldened me to ſet forth this litle work vnder your honourable defence. And although a fault by me is committed in making you patroneſſe of nder a peece without your knowledge: yet ho- vpon your honourable curteſie, which rather ecteth the mind of the giuer, than the worthi- of the gift & poyſing the giuers deſire to pleaſe, Zeale to profite more then the quality of the nce, I do aſſure my ſelfe to be remitted of the baſſe: which maketh me think my trauell not ſweet, but alſo very richly recompenſed.

Your Ladiſhips
to command,

WILLIAM HVNNI'

ſe Author to *his Booke.*

ſſe forth my booke into the hands
and view of ſundry men: a
umble thy ſelfe, declare thy name,
who thee thus clad, and when.
And bluſh not at the frumps of ſome,
ne feare at others frowne:
More rich thou art in threedbare coate,
then ſome in ſilken gowne,
And giue them all to vnderſtand,
from whence thou firſt didſt ſpring,
How thou wert foſtred in the breſt,
and boſome of a King.
And ſo (perhaps) ſome worthy wight
will ſhape thee rich array,
And ſet thee forth as thou deſeru'ſt
with coſtly jewels gay.
Behaue thy ſelfe in ſuch good ſort,
if poſſible may be,
That euery one may thee embrace,
and wiſh well vnto me.

Vale.

The Booke to his Readers.

Good friends with fauour me peruſe,
halfe naked though I be,
Or not attir'd ſo gallantly,
as you'd ſire to ſee.
this from me your ſelues aſſure,
ſuch ſubſtance heere to find,
ſhall bring hope into the hart,
and comfort to the mind.
vnder ſhort and ſimple weed,
ſuch vertue may be fonnd,
vnder pall of purple hew,
that traileth on the ground.
ing good, am not the worſe,
though clothing mine be bad.
that beſtow'd the ſame on me,
did giue the beſt he had.
whoſe behalfe I humbly pray,
and for my ſelfe alſo,
would vonchſafe te mend thoſe faults,
that in my coat you know.

Vale.



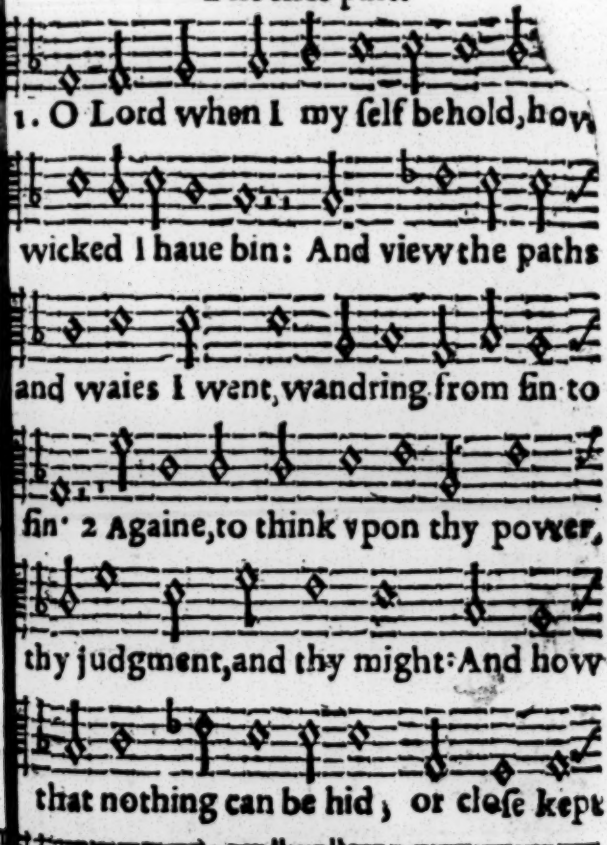
PSAL. 150. Ver. 3. & 6.

Praiſe him vpon the ſound of the Trum
pet: Praiſe him vpon the Lute an
Harpe: Let euery thing that hat
breath praiſe the Lord.

SEVEN SOBS OF
a ſorrowfull Soule for ſin.

Domine ne in furore. Pſal. 6.

The firſt part.



When (alas) I ſhake and quake,
tremble where I ſtand,
eare thou ſhouldſt revenged be,
y power of wrathfull hand.
The weight of ſin is very great,
for this to minde I call, (thine
hat one proud thought made Angel
from heauen to ſlide and fall:
4 *Adam* likewiſe, and *Eue* his wife,
for breaking thy precept.
From Paradiſe expelled were,
and death thereby hath crept
6 Vpon them both, and on their ſeed,
for euer to remaine:
But that by faith in Chriſt thy Son,
we hope to liue againe.
7 The earth not able was to beare,
but quick did ſwallow in
Corah, *Dathan*, and *Abiram*,
by reaſon of their ſin.
8 Alſo becauſe King *Dauid* did
his people number all,
Thou Lord therfore in three daies ſpa
ſuch grieuous plague letſt fall:
9 That ſeuenty thouſand men forthwi
thereof died preſently:
Such was thy work, ſuch was thy wrat
thy mighty power to try.
10 (Alas) my ſin ſurmounteth theirs,
mine cannot numbred be.

A

And from thy wrath moſt mighty
I know not where to flee.
11 If into heauen I might aſcend,
where Angels thine remaine,
O Lord, thy wrath wold thruſt me forth
downe to the earth againe.
12 And in the earth there is no place
of refuge to be found,
Nor in the deep and water courſe,
that paſſeth vnder ground.
13 Vouchſafe therefore I thee beſeech
on me ſome mercie take,
And turne thy wrath from me away,
for Ieſus Chriſt his ſake.
14 *Lord in thy wrath reproue me not,*
ne chaſte me in thine ire:
But with thy mercy ſhadow me,
I humbly thee deſire.
15 I know it is my grieuous ſinnes,
that doe thy wrath prouoke.
But yet (O Lord) in rigour thine,
forbeare thy heavy ſtroke.
16 And rather with thy mercie ſweet,
behold my heauie plight,
How weake and feeble I appeare,
before thy bleſſed ſight.
17 For nature mine corrupted is,
and wounded with the dart,
Of luſt and foule concupiſcence,
throughout in euery part;

VER.
Domin
in furo
tuo arg
me, ne
ira tua
ripias

. am in ſinne conceiu'd and borne,
ie child of wrath and death,
uing but heere a little time
to liue and draw my breath.
19 I feele my ſelfe ſtill apt and prone
to wickednes and vice,
And drowned thus in ſin I lie,
and haue no power to riſe,
20 *It is thy mercy O ſweet Chriſt,*
that muſt my health reſtore:
For all my bones are troubled much,
and vexed very ſore.
21 I am not able to withſtand
temptations ſuch as be,
Wherfore good Lord vouchſafe to heale
my great infirmity.
22 Good Chriſt, as thou to *Peter* didſt
reach forth thy hand to me,
When he vpon the water went,
there drowned like to be.
23 And as the Leper clenſed was,
by touching with thy hand:
And *Peters* mother raiſed vp,
from fever whole to ſtand;
24 So let that hand of mercy thine,
make cleane the leproſie
Of lothſome luſt vpon me growne
through mine iniquitie.
25 Then ſhal their ſtrength in me appe
through grace my chiefe reliefe,

1.

)omi-
quoni-
ıfir-
ſum:
me do-
ıie, quo-
ıam con-
ırbata
ınt omnia
ſſa mea.

Thy death (O Chriſt) the medicine
that helpeth all my griefe.
26 *My ſoule is troubled very ſore,*
by reaſon of my ſin:
But Lord how long ſhall I abide
thus ſorrowfull therein?
27 I doubt not Lord, but thou which
my ſtony heart made ſoft
With willing mind thy grace to craue,
from time to time ſo oft;
28 Wilt not now ſtay, but forth proceed
my perfect health to make,
Although a while thou doeſt defer,
yet is it for my ſake.
29 For Lord thou know'ſt our nature
if we great things obtaine;
As in the getting of the ſame,
doe feele no griefe or paine,
30 We little doe eſteeme thereof:
but hardly brought to paſſe.
A thouſand times we doe eſteeme,
much more then th'other was.
31 So Lord, if thou ſhouldſt at the firſt,
grant my petition,
The greatnes of offences mine,
I ſhould not thinke vpon.
32 Wherefore my hope ſtil bids me cry,
with faithfull heart in breſt,
As did the faithfull Cananite,
whoſe daughter was poſſeſt,

tu.
val.
tu do
haſt vſque

.ceaſt if I ſtill knock and call
oon thy holy Name,
ength thou wilt heare my requeſt,
and grant to me the ſame.

4 As did the man three loaues of bread
vnto his neighbour lend:
Whoſe knock ng long, forcde him to riſe,
and ſhew himſelfe a friend.

35 Lord, by the mouth of thy dear Son,
this promiſe didſt thou make:
That if we knock, thou open wilt
the doore euen for his ſake.

36 Wherefore we cry, we knock, we call,
and neuer ceaſe will we,
Till thou do turne to vs, O Lord,
that we may turne to thee.

The ſecond part.

VERS. 4. Conuerte Domine, & eripe animam meã, vum me propter miſericordiam tuam.

TVrne from thy wrath, O Lord of hoſts,
and ſet my heart at large:
Oh ſaue me for thy mercies ſake,
and al my ſinnes diſcharge.

2 Not for the merits I haue done;
ne for the works I wrought,
But for thy endleſſe mercie ſake,
and blood which hath vs bought.

3 The debt is great that I am in,
not able for to pay,
And how to recompence the ſame,
none other can I ſay:

4 But goodnes thine must me acquite
or else (alas) must I
To prison, where no ransome may,
set me at libertie.

5 *For why: in death, O God of life,*
no man remembreth thee,
And in the hell who giues thee thankes,
was none yet knowne to be.

6 The grieuous plagues and torments
so snaring be, and strong, (there
That no man can haue minde on thee,
or thee confesse among.

7 No time is there of space, ne place
repentance for to find,
But burning paines, and torments sharp
to all be there assign'd.

8 Remembring this while I am here,
and doe this life possesse,
To thee (O Lord) in humble wise,
I doe my faults confesse.

9 And with a spirit all sorrowfull,
I doe my sinnes lament,
And sory am euen for my soule,
I did such waies frequent.

10 *And am with groning weary made,*
through taste of many snares:
The night I spend my bed to wash,
my couch to wet with teares.

11 Not weeping to the sight of men,
(as doth the hypocrite)

VEr. Quoniam non est in morte memoria tui. in inferno autem quis confitebitur tibi?

VERS. 6. Laboraui in gemitu meo, lauabo per singulas noctes lectum meum, lacrymis meis stratum meum rigabo.

But

11 my chamber ſecretly,
aere I my ſinnes recite;
12 Not only with the teares of eyes,
but teares fet from alow,
That is, from bottom of my heart,
repentance great to ſhow.
13 And as my body I haue made
a ſeruant vnto ſinne;
So will I now by power of grace,
delight no more therein:
14 But will the ſame on thee beſtow,
O Lord, and freely giue,
To ſerue thee, Lord, in righteouſneſſe,
the dayes I haue to liue:
15 For in this bed of fleſh and blood,
and couch of ſenſuall life,
The ſoules of all from *Adams* fall,
haue laine in woe and ſtrife.
16 And this doth make our countenanc
or mind to changed be,
For inward griefe of this our couch
of ſenſuality.
17 For when we ſeeke therein to reſt,
and thinke ſome eaſe to finde,
It after turneth to our griefe,
and anguiſh great of minde.
18 It is a ſerpent, faire in face
appearing to the ſhow,
But in his taile a ſting hath hid
of endleſſe paine and wo.

19 M

9 *Mine eye, O Lord, is troubled ſore,*
with extreame rage and paine:
And I among mine enemies,
doe weake and old remaine.

10 The wicked Feend mine enemy,
ſtill ſeeketh to deviſe,
ſome matter of occaſion,
to lay before mine eyes.

11 The world alſo doth draw me forth,
to follow her delight:
My fleſh to ſenſualitie,
runnes on with maine and might.

12 The company of wicked ſort,
entice me day by day:
Thus I with them, and they with me,
(alas) ſtill runne aſtray.

13 Theſe enemies I neuer can
be able to ſubdue:
It muſt be thou, O Ieſu ſweet,
moſt mighty and moſt true.

14 Thou Lord which haſt deſtroyed
the diuell kewiſe ſuppreſt, (death,
Muſt giue me power to ouercome,
whereby to liue in reſt.

15 Then vnderneath thy death & croſſe
I ſhall my ſinnes diſplay,
And ſtrongly fight againſt my foes,
and boldly to them ſay:

16 *Away from me that workers be,*
of wickednes and ſin:

ci
us: ir
ravi il
omnes
micosm

VERS. 8.
Diſcedite a
me omnes
qui opera-

For

by the Lord hath heard my voice,
and ſeene my teares therein.

27 You damned Spirits and liuers lewd
the members of the fiend,
tus Away from me, for now your power
is brought vnto an end.
28 Your Prince & maſter of this world,
that hath me turn'd and toſt:
*I*s now caſt out, and all his power,
his might and ſtrength is loſt.
29 Althogh you haue me long time held
in priſon and in thrall,
Yet are ye now cleane ouercome,
VERS. 9. by Chriſt moſt ſtrong of all.
Exaudivit 30 *I* that in darknes erſt was led,
Dominus doe now behold the light:
deprecati- *The Lord my prayer ſure hath heard,*
onem meã, *my ſute is in his ſight.*
dominus o- 31 To thee (O Lord) for grace *I* prayd,
rationem and thou heardſt my requeſt,
meam ſuſ- And ſentſt abundant dewes thereof
cepit. vnto my quiet reſt.
32 Then prayd *I* likewiſe, all my ſinnes
might cleane remitted be,
And thou haſt granted my deſire,
and ſafe deliuered me.
VERS. 10 33 *VVherefore let all mine enemies*
Erubeſcant *confounded be with ſhame,*
& contur- *And that right ſoone and ſuddenly*
ntur ve- O Lord *I* craue the ſame.

4 I knew that all mine enemies,
ſhall vexed be right ſore,
And that thou wilt put them to flight,
from henceforth euermore,
5 For what long time they haue poſſeſt
they loſt in little ſpace:
Through operation of thy power,
and working of thy grace. (Chriſt,
6 With wrõg they kept wch thou ſweet
by blood haſt dearely bought:
And thou a mighty Champion
haſt turnd their power to nought.
7 Lord, I therefore thy ſeruant poore,
moſt earneſtly doe pray,
To guide my feet and ſteps aright,
in thy moſt holy way.
8 And that the fiend mine enemy,
who ſeekes me to deuoure,
May neuer ouer my poore ſoule
haue any ſtrength or power.
9 But as by grace I am reſtor'd,
to fauour thine againe:
So with that grace defend me Lord,
from euerlaſting paine. *Amen.*

hementer
omnes ini-
mic mei,
con
tur &
beſca
valde
citer.

Beati quorum. Pſal. 32.

The firſt part.

this
ore.

O God I know by grace through faith
the ſinner is made juſt,
Though we offend yet juſtifi'd,
by grace through faith we truſt.
2 Which grace & faith are thy good gifts
which thou haſt giuen vs free,
And thorough them the works we doe,
are made right good to be.
3 I therefore Lord my faults confeſſe,
by helpe of heauenly grace,
And vtterly my ſinnes forſake,
and doe them all deface.
4 Beſeeching thee me to admit,
with thoſe that bleſſed be,
And to forgiue the treſpaſſes,
which I haue done to thee.
5 *For bleſſed is the man indeed,*
whoſe wickedneſſe and ſin,
Is cleane forgiuen and couered,
as they had neuer bin.
6 I will not hide my ſinnes from thee,
nor ſeeke them to excuſe:
But with my heart will them confeſſe,
and doe my ſelfe accuſe,
7 For, Lord who goes about to hide,
his owne iniquity:

VERS. 1. Beati quorum remiſſæ ſunt iniquitates, & quorum tecta ſunt peccata.

Thou

Thou ſhalt the ſame make manifeſt,
that all the world may ſee:
3 Thou wilt him ſtrip and naked make
to his perpetuall blame,
When he to judgement ſhall ariſe,
and liue in endleſſe ſhame.
And therefore bleſſed is the man,
to whom thou Lord ſhall ſay,
not impute thy ſinnes to thee,
nor to thy charge them lay.
O *He in whoſe ſpirit no fraud is found,*
ſhall bleſſed be alſo,
And look what things he takes in hand,
ſhall proſper well and grow.
1 If I for ſin ſhould faine my ſelfe
all ſorrowfull to be,
And were not ſo, then ſhould be found
both fraud and guile in me.
2 Or if I ſhould account my ſelfe
a man that liueth juſt,
Hauing my conſcience ſtuft with ſin,
ſo full as may be thruſt:
3 There ſhould appeare great fraud in me,
for deep diſſembling ſo,
For why? in me no goodnes dwels,
as of my ſelfe I know.
4 If euer any good were there,
it ſurely muſt be thine:
But as for ſinnes I many haue,
and they by right are mine,

VERS. 1
Beatus vi
cui non in
putavit do
minus pec-
catum, nec
eſt in ſpiri-
tu ejus do-
lus.

15 For

15 *For while (O Lord) I held my peace,*
confeſſing not my crime,
My bones did waſte through dayly plaints,
I made from time to time.

16 My ſoule doth feeble wax and faint
becauſe I held my peace:
But now I haue my ſinnes confeſt,
I feele her ſtrength increaſe.

17 I kept that backe I ſhould haue told
or elſe excuſ'd the ſame,
And that I ſhould haue cloſely kept,
did publiſh to my blame.

18 I hid the ſinnes that I haue done,
and they remained ſtill,
And boaſted forth the good I did,
contrary to thy will.

19 Thus were the workes that I haue wrought
quite loſt with their reward:
And I among that ſort remaine,
whom thou doſt not regard.

20 *For day and night thy heauy hand*
upon me thou haſt laid,
And in my trouble was I turn'd,
when I was ſore affraid.

21 My tribulation ſcourged me,
my moiſture is made dry,
My very back bone ſtricken was,
that I began to cry.

22 My conſcience likewiſe ſtriken was
with prick of great remorſe,

VERS. 5. Iniquitatem meam inuenerunt mea amando toto die.

VERS. 4. Quoniam die ac nocte gravata eſt ſuper me manus tua, conuerſus ſum in ærumnã dum configitur ſpina.

And conſcience mine vnquiet was,
till grace the ſame did force.

23 *And make me knowledge all my fault*
that I haue done to thee.
Thus hath thy grace made me confeſſe
all mine iniquity.

The ſecond part.

LOrd, when againſt my ſelfe I ſpake,
ſhewing what I had bin,
Thou Lord forthwith didſt cleane remit
my wickednes and ſin.

2 So ſoone as I determin'd was,
no longer then to hide,
Thou Lord ſtraightway forgaueſt me,
my faith the ſame hath tride.

3 And yet my voice was in my mouth,
thine eare was in my hart,
Thus hath thy mercy clenſed me,
throughout in euery part.

4 Thou art more ready to forgiue,
then we are to confeſſe.
So that we doe our ſelues accuſe,
and ſhew our guiltineſſe.

5 Some blame the diuell as cauſe of ſin,
ſome deſtiny do blame,
Some others ſay, complexion theirs
cannot avoide the ſame:

6 But Lord, I leaue ſuch vaine excuſe,
and with the Prophet ſay,

Dixi confitebor ad verſum me injuſtitiam meam domino, & tu remiſiſti impietatem peccati mei.

It's

It's I (O Lord) that doe offend,
it's I, I not denay:
7 It's I my selfe that wrought this wo,
through mine iniquity.
It's I (O Lord) and not the diuell,
nor yet my destiny.
8 Yet by thy sufferance, Lord they may
onely entise a man:
But to enforce and him compell,
that doe they neuer can.
Wherefore, good Lord, my sickly soule
to health againe restore,
VERS. 9. Pro hac orabit ad te omnis sanctus in tempore opportuno.
For this ought all thy holy ones,
to pray in time therefore.
10 *This is the time in which thou wilt,*
giue eare when we do call:
For after this no time there is,
thou wilt vs heare at all.
11 This is the time, Lord, thee to seeke,
while that thou mai'st be found,
This is the time thou wilt vs heare,
and keep vs safe and sound.
Veruntamē in diluvio aquarum multarum ad eum non approximabunt.
12 *From rage of many water flouds,*
that with temptation flow:
And from the proud and wicked sort,
with many troubles mo.
13 *These shall no time approach to vs,*
to doe vs any harme:
For why? thy grace shall beat them back
by strength of mighty arme.

14 A

Although amid this water floud
of ſurging waues of ſin,
e toſſed be among the rocks,
yet are not drownd therein.

For thou O Lord art my refuge
from troubles all that be,
nd though temptations of the world
about haue compaſt me
I not regard inticements theirs,
nor threats that they ſhall make,
r why my faith aſſureth me
hat thou my part wilt take.

Thou Lord art onely my defence,
my ioy is all in thee,
u ſhalt me compaſſe round about,
nd ſafe deliuer me.
The Tabernacle of my ſoule
s round about me ſet,
th enemies ſuch as doe ſeeke
mine hinderance and let.
But yet, O Lord, thy providence
hall me deliuer ſtill,
d from all dangers me defend,
fter thy holy will.

Thou wilt informe and ſhew to me
he way that I ſhall go:
is life is but a pilgrimage
paſſe in to and fro.
Of this way Lord, thou art the end
d marke whereat I ſhoot.

VERS. 7.
Tu es refu-
gium meũ
a tribulati-
one quæ
circunde-
dit me.

Exaltatio
mea, erue
me à cir-
cundanti-
bus me.

VERS. 8.
Intellectũ
tibi dabo,
& inſtruam
te in via
hac qua
gradieris.

Grant that I may this voyage paſſe,
and foes of mine confute.
22 And in the running of my courſe,
my faith ſo ſtrong may be,
That I may haue one of thoſe gemme
of immortality.

Firmabo ſuper te oculos meos

23 *Thus ſhall thine eye of ſtrong defeuce,*
on me be fixed ſure,
And I with joy ſhall able be
this trauell to indure.
24 For Lord if thou ſhouldſt turne t
or caſt thine eye aſide, (f
I ſhould not able be to run,
nor labour this abide.

VERS. 9.
Nolite fieri ſicut equus & mulus, quibus non eſt intellectus.
In chamo & fræno maxillas eorum conſtringes qui non approximabunt ad te.

25 *But ſhould be as the horſe and mule*
that vnderſtanding want:
Such of thy grace, faith, and good wor
both barren be and ſcant.
26 They are too proud & ſcornfull
thy Lawes to hold and keepe,
The luſts and pleaſures of the fleſh
ſo lulleth them aſleepe.
27 *But yet the mouthes of ſuch wild beaſts*
thou Lord, with bit and brake
Shalt ſnaffle then with chaine and cur
that doe thee ſo forſake.

VERS. 10
Multa flagella peccatoris.

28 *For great and many are the plagues*
of thoſe that ſinners be,
By meanes whereof a number, Lord,
are turned vnto thee.

29

And thou, O Lord, that didſt them (plague
for their correction.
Wilt alſo giue them comfort great,
and conſolation.

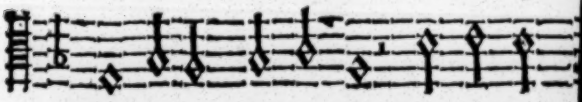
And he that truſteth in the Lord,
he ſhall be compaſt in,
With mercy and remiſſion
of all his former ſin.
Be glad therefore yee righteous,
and in the Lord reioyce:
For he by grace hath made you juſt,
through his moſt louing choiſe.
Which were before ſtifnecked, proud,
now gentle, meek and mild,
not by your merits, but by grace,
as father to his child,
All ye that be of vpright heart,
in God reioyce alſo,
And to his will ſubmit your will,
in anguiſh, paine, and woe.
And as *S. Paul* the Apoſtle was
made glad in his diſtreſſe:
O Lord in all adverſity,
grant me the like ſucceſſe. *Amen.*

Sperante autem in domino miſericordia circundabit.

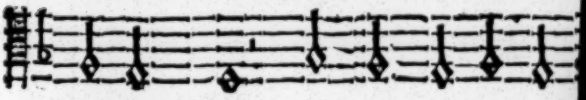
VERS. 11 Lætamini in domino, & exultate juſti.

Et gloriamini omnes recto corde.

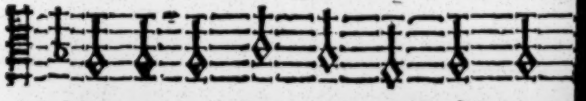
Domine ne in furore. Pſal. 38.



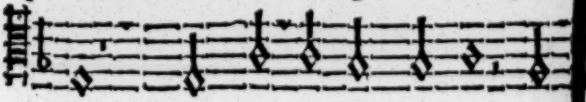
1. Within my ſoule, O Lord, do many



troubles ſpring, Sometime by feare o



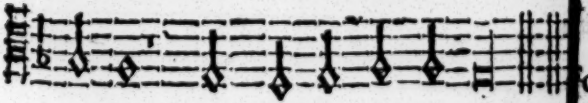
puniſhments, that temporall things m



bring: 2. Which happē may to me, wh



I this life abide. For mine offences do



to thee, which cannot paſſe vnſpide:

Son

Sometime (O Lord) by feare
of ſickneſſe and diſeaſe,
Which here we ſuffer for his guilt,
that firſt did thee diſpleaſe:
Sometime againe by feare
of death that follow muſt,
Which in a time vnlooked for
ſhall all conſume to duſt:
And laſt by feare, O Lord,
of euerlaſting paine,
Which I by ſin haue well deſeru'd,
therein for to remaine.
But yet, O bleſſed Lord,
when thou ſhalt angry be,
in fury, thine correct me not,
nor powre thy wrath on me.
And though thy Bow be bent,
with arrow ſet therein,
And ready thou my ſoule to wound,
for my committed ſin:
Yet let thy mercy moue
with ruth on me I craue:
Becauſe thou knoweſt I cannot giue,
the thing that I not haue.
For thou muſt firſt me giue,
yer I can giue to thee:
For of my ſelfe and from my ſelfe
comes but iniquity.
Thine arrowes I confeſſe.
ſo deepe haue pearſt my heart,

VERS. 1. Domine ne in furore tuo arguas me, neque in ira tua corripias me.

VERS. 2. Quoniam ſagittæ tuæ infixæ ſunt mihi.

That medicine none, ne other craft,
can seuer them apart,
11 For if by craft I might,
these wounds make whole againe,
And so escape eternall death,
and euerlasting paine,
12 My feare should be the lesse,
my joy a great deale more:
But thou, O Lord, the leach must be,
for sickenesse mine and sore.

Et confirmasti super me manum tuam.

13 *Thine hand thou hast inforst,*
so heauy vpon me,
As death with dart *I* know right well,
cannot avoided be.
14 O death, vnto the man,
that substance hath at will,
How sharpe and bitter is thy dart,
when thou comst him to kill?
15 *Lord in my flesh I feele*
there is no health at all:

VERS. 3 Non est sanitas in carne mea.

For when I thinke most sure to stand,
I readiest am to fall.
16 But blessed are those men,
which neuer did offend
In sinfull lusts, but haue themselues
kept clean vnto the end.
17 For in their soules they finde
great quietnesse and rest,
And euery thing they take in hand,
to turne vnto the best,

18. B

18 But contrary to thoſe
that ſpend the day and night,
In exerciſe of wickednes,
and take therein delight.
19 For they in conſcience feele
ſuch buſines, broile, and ſtrife,
That for to thinke vpon their ſin,
a hell is to their life.
20 O Lord among thoſe ſort,
my ſelfe haue gone aſtray,
And from the face of anger thine, A facie iræ
could neuer flee away. tuæ.
21 Yet thou haſt ſuffred me,
and giuen me grace at laſt,
For to acknowledge all my faults,
and wicked life now paſt.
22 *My bones were void of reſt,*
by reaſon of my ſin. Non eſt pax
And all my body grieued was oſſibus me-
without and eke within. is à facie
23 Sin may compared be peccatorũ
vnto a Serpent vile, me orum.
Which with his body, head, and taile,
doth many one beguile.
24 For where the Serpents head,
to enter doth begin,
There all the body with the taile,
apace comes ſliding in.
25 The motion firſt to ſinne,
vnto the head apply,

And when the heart conſents thereto,
then is the body nie.
26 The fact once being done,
then is the ſerpents taile
With head and body entred in,
where he muſt needs prevaile.
27 *For why? this ſerpent ſinne,*
ſo high himſelfe doth reare,
Aboue mine head, the weight of whom
is more then I can beare.
28 And thus by ſufferance came,
by licence that I gaue,
This ſerpents head into my ſoule
his entrance firſt to haue.
29 For now hath he brought in,
his body, taile, and all:
And therewith doth ſutcharge my ſoule
that ſhe is like to fall.
30 The burthen is ſo great,
that many times (alas)
She is compeld to do the thing,
ſhe would not bring to paſſe.
31 Too hard it is for me,
this ſerpent to expell,
It muſt be thou, O mighty King,
the ſtrength of Iſraell.
32 Thou that the divels draueſt foorth
out of the men poſſeſt,
Vouchſafe this ſerpent to expell,
and ſet my ſoule at reſt.

33 Thy

7. ...ani ...tates ...ſuper- ...æ ſunt ...put meũ: & ſicut o- ...nus grave gravatæ ſunt ſuper me.

33 Thy grace muſt worke in me,
to be contrite in heart,
And this from thee to me muſt come,
withouten my deſart.

35 *My bones corrupted are,*
and putrified ſo ſore,
By reaſon of my follies paſt,
that woe is me therefore.

34 The markes of mine old ſins,
doe rotten waxe againe.
And freſh and green they do appeare,
to further more my paine.

36 *By reaſon of my ſin,*
I am a wretch become.
Setting my mind on earthly things,
like beaſt both bruit and dumbe.

37 *And crooked am I made,*
vnto the very end,
The day throughout continually,
with woe and griefe I ſpend.

38 Becauſe I am throwne downe,
and not compeld thereto,
No violence did me inforce
thus wickedly to doe.

9 It was my will which led
intelligence awry,
nd that which reaſon willed me,
the ſame did I deny.

o Will is the middle part,
Lord of my ſoule I know;

VER.
Putruer. & corru. tæ ſunt cicatrices meæ à facie inſipientiæ meæ.

Miſer factus ſum.

VERS. 6.
Et curvatus ſum uſq in ſinum, tota die cõtriſtatus ingrediebar.

And I my will for to exalt,
did reaſon ouerthrow.
41 *VVhereby my loynes are full*
that is my fleſh to ſay,
Repleate is with illuſions,
that me deceiue alway.
42 Ah wicked fleſh of mine,
that doth my ſoule entiſe,
Thou hurtſt thy ſelfe, offendſt my God
by thy lewd exerciſe.
43 And by this luſt of mine,
no health is in my fleſh,
For ſin my ſoule and bodie grieues,
ſtill day by day afreſh.
44 My ſoule tormented is,
by ſight of mind vncleane:
My bodie bare and feeble brought,
through luſt made bare and leane.
45 *Thus I afflicted ſore,*
and weary low ambrought.
And am a bondman vnto ſin,
in word, in deed, in thought.
46 This ſin ſo ſettled is,
that it will not depart,
Which cauſeth me, *To roare and cry,*
with ſorrow from my heart.
47 *O Lord the great deſire,*
that doth proceed from me,
And mourning much that I do make,
not hidden is from thee.

VER. 7 Quoniam lumbi mei impleti ſunt illuſionibus. Non eſt ſanitas in carne mea.

VER. 8 Afflictus ſum, & humiliatus ſum nimis. Rugiebam à gemitu cordis mei.

VER. 9 Domine, coram te eſt omne deſiderium meum, & gemitus meus à te non eſt abſconditus,

48 Thy ſight is of great ſtrength,
for end thereof is none:
And be the diſtance nere ſo farre,
thy power and ſtrength is one.
49 Thy ſight, O God, attaines,
to diſtance all that be,
And makes no change of more or leſſe,
as is with vs we ſee.
50 *My heart is troubled ſore,*
my ſtrength is gone me fro:
Likewiſe the ſight of both mine eyes,
from me is gone alſo.
51 The tribulations great,
wherewith my ſinfull hart
Is vext, and troubled night and day,
about in euery part:
52 Is Lord, for feare of thee,
and of thy puniſhment,
Which thou ſhalt render vnto me,
for this my life miſpent.
53 O Lord, remoue from me,
This cloudie miſt of mine,
And with thy grace and mercie mixt,
anoint my dusked eyne.
54 That I the way may ſee,
wherein thou haſt delight,
And in the ſame my ſteps direct,
to walke both day and night. *Amen.*

VER. 50. Cor meum conturbatũ eſt, dereliquit me virtus mea & lumen oculorum meorum, & ipſum non eſt mecum.

The

The ſecond part.

MY wretchednes (O Lord)
is more then may be ſaid:
It's not alone the griefe of heart,
that maketh me diſmaid.
2 Ne feebleneſſe of ſtrength,
depreſt with vices all,
Nor yet the blindnes of my ſoule,
which ready is to fall.

VERS. 11. Amici mei & proximi mei adverſum me appropinquabant & aſtiterunt.

4 But otherwiſe it comes,
and ſtill increaſeth more,
That is where I thought comfort finde
is turned to my ſore.
4 *My friends and neighbours Lord*
in whom I put my truſt,
Againſt me altogether ſtand,
and ſhewed themſelues vnjuſt.

VERS. 12. Et qui juxta me erant delonge ſteterunt, & vim faciebant qui quærebant animam meã.

5 *And they that ſtood me next,*
farre off got them away.
And ſuch as waited for my life,
ſet on me as a prey.
6 The force of wicked fiends,
O Lord, is very ſtrong:
No earthly power is like to theirs,
if thou them ſuffer long.
7 To exerciſe their force
on ſinners all that be,
Not one among ten thouſand ſhall
be left aliue to thee.

8 They ſtudy to deceiue,
by worldly pleaſure vaine,
And toyes ſuch as the fleſh deſires,
to bring vs endleſſe paine.

9 *Theſe Lord haue ſought for me,*
and wrought me ill the while,
And with deceitfull vanities
did dayly me beguile.

10 Lord many times I feele,
when I thus tempted am,
Such pleaſures ſpring, I joy thereat,
not looking whence they came.

11 Or at the leaſt, O Lord,
I would not vnderſtand,
Ne ſee the ſnares for me where laid,
to bring me vnder hand,

12 The pleaſures of the fleſh,
ſo ſweet ſound in mine eare,
That what is ſpoken there againſt,
I liſt not for to heare:

13 *But as one being deafe,*
with ſilince paſſe away.
And as a man that dumb is borne
haue not a word to ſay.

14 Indeed I muſt confeſſe,
my ſelfe I haue not ſought,
Nor ſpake againſt my wickedneſſe
in ſuch ſort as I ought.

15 *But as one deafe and dumbe,*
that ſin no time would blame,

Et qui inquirebant mala mihi locuti ſunt vanitates, & dolos toto die meditabantur.

VERS. 3.
Et ego tanquam ſurdus non audiebam, & ſicut mutus non aperiens os ſuum.

VERS. 4.
Et factus ſum ſicut homo non audiens, & non habens in ore redarguti-ones.

Ne

No open would mine eares to heare,
how to auoyde the same.

16 Yet true it is, O Lord,
let man his faults confesse,
With sighs and sorrowes from his hart,
he did thy Lawes transgresse.
17 Yea let him doe his best,
and satisfaction make:
And yet if he be void of hope,
thou wilt him sure forsake.
18 For *Iudas* sorrow made,
when he had thee betrayd,
And did restore the siluer back,
and downe againe it layd.
19 He openly confest,
he sinned grieuously,
In that he falsly had betraid
the innocent to die.
20 And wanting hope, we see,
into despaire he fell,
And hang'd himselfe vpon a tree,
among the Rauens to dwell.
21 Hope is the gift, O Lord,
that from thy grace proceeds, (loue
And grace brings faith, and faith bring
from which spring fruitfull deeds,
22 *And for because that I*
did alwayes hope in thee,
Thou wilt me heare, O Lord my God,
and safe deliuer me,

VER. 14 Quoniam in te domine speraui, tu exaudies me domine Deus meus.

23. My hope is firmely fixt,
and cannot be remoued:
Becauſe thy grace aſſureth me,
my faith is not diſprooued.
24 *Thus haue I ſaid, O Lord,*
leſt any time at all,
Mine enemies ſhould ouer me,
triumph to ſee me fall.
25 *For whiles my feet did ſlide,*
againſt me much they ſpake,
That is to ſay, whiles my deſires
the way to ſin did take.
26 And were from thee remou'd,
to follow lothſome luſt:
Then did mine enemies rejoyce,
to ſee me in the duſt.
27 But Lord, I me ſubmit,
vnto thy diſcipline,
And meekely take correction thine
for old offences mine.
28 *And haue my ſelfe prepard*
vnto the whip of paine.
Whereby my griefe and dolour may
ſtill in my ſight remaine.
29 And Lord thou knoweſt of old,
there is no good in me:
Not one man good vpon the earth,
not one ſeekes after thee.
30 Among thy choſen ſort,
vnfaithfulneſſe was found.

VER 16
Quia dixi ne quando ſupergaudeant mihi inimici mei, & cum commoventur pedes mei, ſuper me magna loquuti ſunt.

VER. 17
Quoniam ego in flagella paratus ſum, & dolor meus in conſpectu meo ſemper.

Like

Likewise among thy Angels bright,
were thousands cast to ground
31 Then how much more (alas)
of wretches such as I,
That dwell in houses made of clay
must sin continually?

VERS. 18 Quoniam iniquitatē meam annunciabo, & cogitabo pro peccato meo.

32 *I will confesse to thee,*
all mine vngodlinesse,
And for my sinnes will take more thought,
then any can expresse.
33 And yet, O Lord, thy grace,
must worke this good in me,
By which I stedfastly beleeue,
I chosen am to thee.
34 For now by grace I minde
my sinfull life t'amend.
And vnto vertue will apply,
my selfe vnto the end,
35 I see the follies past,
wherein I tooke delight,
To be both vile, wicked and naught,
and odious in thy sight.

VERS. 19 Inimici autem mei vivunt, & cōfirmati sunt super me, & multiplicati sunt qui oderunt me iniique.

36 *But though my foes do liue,*
and ouer me made strong:
And they which hated me are great,
and doe me triple wrong:
37 No maruell it's O Lord,
for why? they mighty be,
And are except thy grace assist,
too strong alwayes for me.

38 The

38 They haue long time deviſ'd,
deceitfull crafty ginnes,
And by the ſame haue ouerthrowne
the ſtrongeſt in their ſinnes.
30 If any time I flee,
repentance for to find,
Then one of theſe malicious ſpirits,
aſſaileth ſtraight my mind,
40 And with deuices new,
and frauds that be vnknowne,
He craftily doth me ſubdue,
and ſo makes me his owne.
41 *Thus Lord when I am bent,*
thy goodneſſe to purſue,
Mine enemies do me diſtract,
and breed my bale anew.
42 The wicked fiend (alas)
doth many times me grieue:
The world alſo doth follow me
the dayes I haue to liue.
43 The fleſh doth me prouoke,
with luſt both lewd and nought:
Thus by theſe three mine enemies
I am in thraldome brought.
44 *Yet Lord forſake me not,*
ne let thy grace depart.
Leſt that mine enemies vnawares
do thorough pierce mine heart.
45 And though ſometime, O Lord,
thy preſence thou withdraw.

VER. 20
Qui retribuunt mala pro bonis, detrahebāt mihi, quoniam ſequebar bonitatem.

VER. 21
Ne derelinquas me Domine, Deus meus ne diſceſſeris à me.

The

Wi hereby

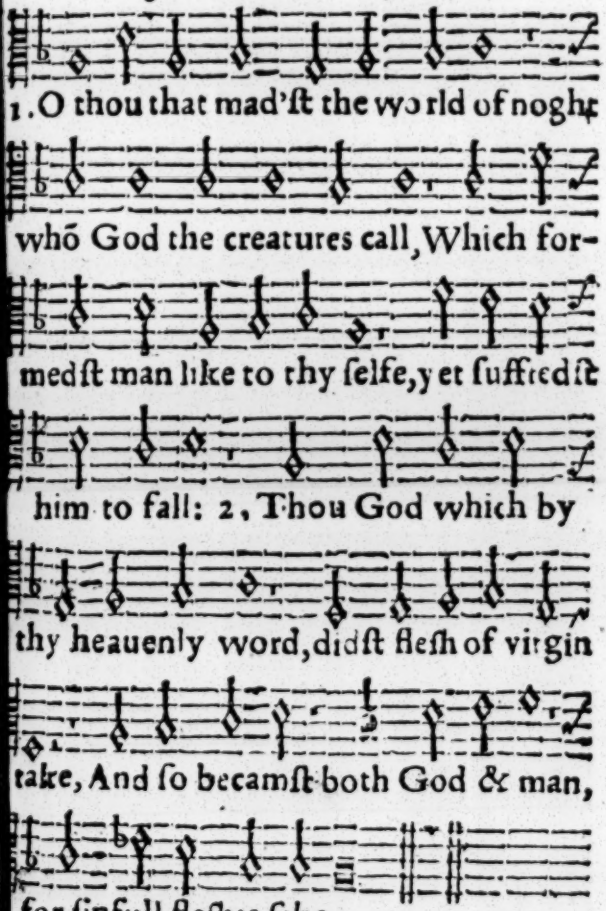
Whereby the fiend may entrance make,
and bring me more in aw.
46 Yet Lord, thy grace reſtore
to me poore wretch againe,
That I thereby may him reſiſt,
to make his travell vaine.

VERS. 20 Intende in adjutorium meum domine Deus ſalutis meæ

47 *Giue heed therefore my God,*
which art my helpe and health,
Whoſe mercy and whoſe goodnes ſhewd
is to my ſoule chiefe wealth.
48 Giue temporall health, O Lord,
as vnto thee ſeemes beſt,
And to my ſoule thy ſauing health,
in heauen wich thee to reſt. *Amen.*

The first part.

Miserere mei. Psal. 51.



3 O Lord thou ſaweſt when man by ſin
to hell was ouerthrowne,
Didſt meekly ſuffer death on croſſe,
to haue thy mercy knowne.
4 Thou God which didſt the Patriarks,
and fathers old diuine,
From time to time preſerue and keep
by mercie great of thine:
5 O thou that *Noah* keptſt from floud,
and *Abraham* day by day,
As he along through Egypt paſt,
didſt guide him in the way:
6 Thou God that *Lot* frō Sodoms plague
didſt ſafely keep alſo,
And *Daniel* from the Lions jawes,
thy mercie great to ſhow:
7 O thou good God that didſt diuide
the Sea like hils to ſtand,
That children thine might thorow paſſe
from cruell *Pharoes* hand:
8 So that when *Pharao* and his hoſt,
thy children did purſue,
Thou ouerthrew'ſt them in the Sea,
to proue thy ſaying true:
9 O thou that *Ionas* in the fiſh,
three dayes didſt keep from paine,
Which was a figure of thy death,
and riſing vp againe.
10 I ſay, thou God which didſt preſerue
amidſt the fiery flame,

The three yong men which ſang therein
the glory of thy name.

11 *Thou God haue mercy on my ſoule,*
thy goodneſſe me reſtore,
And for thy mercies infinit,
thinke on my ſinnes no more.

12 O Lord the number of my ſinnes,
is more then can be told,
Wherefore I humbly doe deſire,
thy mercies manifold.

13 For ſmall offence thy mercy ſmall,
may ſoone ſmall faults ſuffice:
But I, alas, for many faults
for greater mercie cries.

14 And though the number of my ſins,
ſurpaſſe the ſalt Sea ſand,
And that the filth of them deſerue
the wrath of thy juſt hand:

15 Yet do thy mercies far ſurmount
the ſinnes of all in all,
Thou wilt with mercie vs relieue,
for mercie when we call.

16 Right well I know man hath no (power
ſo much for to tranſgreſſe,
As thou with mercie maieſt forgiue,
through thine Almightineſſe.

17 I do confeſſe my faults be more
than thouſands elſe beſide,
More noyſome and more odious,
more fowler to be tride.

18 Than

V. Miſere mei Deu ſecundum miſericor diam tuam & ſecund multitudi nem miſe rationum tuarum de le iniquita tem meam.

18 Than euer was the lothſome ſwine,
or menſtruall cloth beraid:
To thinke thereon my wofull ſoule,
(alas) is yet afraid.
19 Wherefore good Lord, do not behold
how wicked I haue bin.
But waſh me from my wickednesſe,
and cleanſe me from my ſinne.
20 The Iſraelites being defild,
durſt not approach thee nie,
Till they their garments and themſelues
had waſhed decently.
21 The Prieſts eke clenſed alſo were,
yer they thy face would ſee:
Elſe had they periſht in their ſin:
ſuch, Lord, was thy decree.
22 (Alas) how much more need *I* then
to craue while I am heere,
To waſh my foule and ſpotted ſoule
that it may cleane appeare?
23 Polluted clothes with filth diſtaind,
do many waſhings craue,
Yer that the launder can obtaine,
the thing that he would haue.
24 My ſoule likewiſe (alas) doth need,
thy many dewes of grace,
Yer it be cleane: for cankred ſin,
ſo deep hath taken place.
25 The Leproſie that *Naman* had,
could not be done away,

VER. 6 Amplius lava me ab iniquitate mea & à peccato meo munda me.

Till he ſeuen times in Iordan ſloud
had waſht him day by day.
26 How many waters need I then
for to be waſhed in,
Yet I be purged fair and cleane,
and clenſed from my ſin?
27 But Lord, thy mercy is the ſope,
and waſhing lee alſo,
That ſhall both ſcowre & clenſe the filth
which in my ſoule doth grow.
28 Why ſhould I then (alas) deſpaire
of goodnes thine to me,
When that thy juſtice willeth me
to put my truſt in thee? (paſt:
29 Thy promiſe Lord, thy mouth hath
which cannot be but true,
That thou wilt mercy haue on them,
that turne to thee anew. (paſſe,
30 I know when heauen and earth ſhall
this promiſe ſhall ſtand faſt,
Wherefore vnto thy Maieſtie
I offer now at laſt
31 An heart contrite and ſorrowfull,
with all humility,
For haynous ſinne by it conceiu'd,
through mine iniquity.
32 *I doe acknowledge all my faults,*
my ſinnes ſtand me before:
haue them in remembrance, Lord,
and will for euermore.

VERS. 3 Quoniam iniquitatem meam ego cognoſco, & peccatum meum contra me eſt ſemper.

33 Be-

33 Becauſe thou ſhouldſt the ſame forget,
I ſtill do thinke thereon,
And ſet it vp before my face:
alwayes to looke vpon.
34 *Againſt thee onely haue I ſind,*
and done ill in thy ſight:
In whom it lies to puniſh me,
or to forgiue me quite.
35 But ſure my hope is ſurely fixt,
that thou wilt me forgiue:
For with thy honour ſhall it ſtand,
to ſuffer me to liue.
36 *That all the world may witneſſe thee*
a Iudge moſt iuſt to be,
For that thou wilt thy promiſe keepe,
to all that truſt in thee:
37 That is, our ſinnes thou wilt remit,
and cleane forget them all,
And bend thine eares vnto our plaints,
when we vpon thee call.

VERS. 4: Tibi ſoli peccavi, & malum coram te feci. Vt juſtificeris in ſermonibus tuis, & vincas cum indicaris.

The ſecond part.

O Lord conſider with thy ſelfe,
what mettall I poſſeſſe:
Behold in ſin I was conceiued,
and borne in wickednes,
2 From *Adam* firſt this ſin was drawne,
whereby I was made prone
To doe the ill ſhould thee offend,
and let the good alone.

VER. 5 Ecce enim in iniquitatibus conceptus ſum & in peccatis concepit me mater mea.

Yea, many a time I am ſo drawne
to doe I would not do,
nd that I would I leaue vndone,
for want of might hereto.
Such is, O Lord, the ſtrength & force
of my concupiſcence,
t yet of greater force then this,
is Lord thine indulgence.
For thou wilt mercy ſhew to them,
that mercy doe require,
nd wilt not turne thy face from ſuch
as mercy doe deſire.
Surely of honour more is thine,
through pitty men to ſaue,
hen by thy juſtice to condemne
ſuch as deſerued haue.
Therefore, O Lord, receiue me now
which do my ſelf accuſe, (giue,
o th'end thou ſhouldſt my ſinnes for-
and all my faults excuſe.
O Lord, I do not hide my ſinnes,
but ſhew them vnto thee,
ecauſe thou ſhouldſt thy mercy grant,
as thou haſt promiſ'd me.
For neuer yet thou haſt beene found,
in any word vnjuſt.
e, canſt thou now begin at me,
ſince that in thee I truſt.
Thou Lord haſt euer loued truth,
nd truth thou art moſt ſure,

VER
Et
rita
lex

Thou art the very verity,
for euer to endure.
11 Thou promiſedſt to *Abraham*,
his ſeed to multiply
Euen as the ſtars, and as the ſand
that in the ſea doth lie.
12 To *Iſaac* and to *Iacob* eke,
like promiſe didſt thou make,
And thou the ſame performed haſt
for this thy promiſe ſake.
13 Thou promiſeſt to *Ioſhua*,
to ſtrength him with thy hand,
And ſo he ſlew the Cananites,
and did divide their land,
14 To *Gideon* thou promiſe mad'ſt,
that thou ſhouldſt ſet at large
The Iſraelites which were in thrall,
and in their enemies charge.
15 When *Ezechias* lay ſore ſicke,
and welnigh at deaths dore,
Thou promiſt him his health againe,
to liue fifteene years more.
16 Thus haſt thou kept thy promiſes
to thouſands elſe beſide,
Who haue repoſed truſt in thee,
thou haſt no helpe denide.
17 Euen ſo good Lord, thy promiſe keep
with me that am vnjuſt,
A ſcabbed ſheep, one of thy flock,
and euer-charg'd with luſt.

18 Wh

18 Which of long time haue run astray
the time since I was borne,
Yet now returnd with heavy heart,
that's with repentance torne.
19 Thus hath thy grace now called me
with mercy of thy hand,
And what thy will and pleasure is,
by grace I vnderstand.
20 *Thou hast revealed vnto me,*
the things that be vnknowne.
This secret point of wisdome thine
thy grace to me hath showne.
22 The mysteries that hidden were
within thy sacred word,
Thou hast to vs made manifest,
by Iesus Christ our Lord.
22 I am now fed with bread of life,
that shall my hunger slake,
And from Dame Wisdoms watry springs
my drinke I often take.
23 Now wisdom hath cast out her flood
the plants all watred be,
And still she seekes to lighten those,
that put their trust in thee.
24 Of this her flood S. *Paul* did drink,
and he was taught thereby
Thy wisdome Lord which secret was,
and hidden long did lie:
25 As thou to him didst manifest
by thy free Spirit before,

Incerta & occulta sapientiæ tuæ manifestasti mihi.

Which ſearcheth out the very depth
of ſecrets thine and ſtore.
26 Of this Lord, part I taſted haue,
through mercy ſhewed to me,
And am now taught by them to know
mine owne infirmity.
27 And by it am I taught likewiſe
thy goodnes for to know,
Beſeeching thee this worke begun,
may neuer part me fro.
28 So that the light which kindled is
in me by thy great grace,
May ſo increaſe, as darkneſſe, Lord,
may neuer more take place.

The third part.

VERS. 7.
Aſperges me domine hyſſopo, & mundabor: lavabis me, & ſupra nivem dealbabor.

WIth Hyſop, Lord, beſprinkle me,
and cleanſe me from my ſin:
More whiter then ſhall I be made,
then euer ſnow hath been. (blood
2 Thou didſt command this hearb with
a ſprinkle for to be,
To ſprinkle ſuch as clenſed were
from loathſome leproſie.
3 A bundle of this herbe, O Lord,
thou didſt command alſo
To dip in blood of ſimple ſheepe,
and therewithall to ſhow,
4 Vpon the doore poſts of the houſe,
the ſlayer might it ſee.

Where

Wherby the plague might ſhun the place,
and from thy people flee.
5 Theſe vnto vs do repreſent
the blood of thy deare Son,
Without the which no man is cleane,
what euer can be done,
6 And he that marks his ſoule therewith
and puts his truſt therein,
The ſlayer hath no power to hurt
nor plague him for his ſin.
7 If with this grace thou ſprinkle me,
I ſhall be white I know,
And thogh as blood my ſinnes appeare,
they ſhall be like the ſnow.
8 Yet though my ſinnes as purple were
or as the skarlet dye,
Thy grace ſhall make them as the wooll,
t'appeare before thine eye.
9 *Then ſhall I heare the words of ioy*
of gladneſſe ſo likewiſe,
That *Nathan* to King *David* ſpake,
whom thou didſt not deſpiſe.
10 That is, my ſinnes are now put out,
what euer I haue done,
And are forgiuen me quite and cleane
by Ieſu Chriſt thy Son.
11 Then ſhall I heare the words Chriſt ſpake
to him the palſie had,
My ſonne, thy ſinnes are thee forgiuen,
ariſe, go home, be glad.

VER. 1 Auditus meus dabit gaudium & lætitiam.

12 Then ſhall I heare thee alſo ſpeake
by inſpiration,
Whereby I ſhall be comforted
in tribulation.

Et exultabunt oſſa quæ confregiſti.

13 Yea Lord, *the bones thou broken haſt*
ſhall then againe reioyce,
Through working of thy heauenly grace
and ſweetnes of thy voyce.

14 That is, the powers of my poor ſoule
whom ſin ſo weake hath brought,
Whereby it wanted power to worke
the good it long time ſought.

15 Shall then recouer that was loſt,
and be reviu'd againe,
And through the quickning of thy ſpirit,
ſin ſhall no more remaine.

VER. 19 Averte faciem tuam à peccatis meis, & omnes iniquitates meas dele.

16 Wherefore *thy face turne from my ſinnes*
and wipe my faults away,
And eke all mine iniquity,
moſt humbly I thee pray.

17 I meane the face of juſtice thine,
wherewith thou doſt behold
The ſins we daily doe commit,
to puniſh manifold.

18 This face good Lord, turne thou from me,
and from the faults I make.
And them forget and me forgiue,
for thy great mercies ſake.

19 But Lord, the face of mercy thine,
from me turne not away,

But

ut therewithall behold me ſtill,
and helpe me day by day.
o For what am I if that thy grace
thou take away from me?
A bondman vnder ſin and death,
and caſt away of thee:
1 And every man thy grace that wants
ſhall haue a heart of ſtone,
As *Pharo* had, after thy grace
departed was and gone.
2 He ſhall both ſee and heare indeed
yet ſhall be deafe and blind,
His eyes and eares ſhall ſtopped be,
the truth he ſhall not find.
3 His heart likewiſe ſhall frozen be,
or as the ſtony wall,
He ſhall thy creatures like and loue,
and loue not thee at all,
4 Yea ſuch an heart, O Lord, in me
long time hath taken place,
Which no way can be mollified
but by thy ſpeciall grace.
5 Wherefore I pray thee hartily,
remoue this heart from me:
And Lord in me a new heart make,
that flexible may be.
6 A fleſhly heart both ſoft and meeke,
an heart that I may know
Thou art the Lord, without whoſe grace
no goodneſſe I can ſhow,

VER 10
Cor mundum crea in meDeu

27 This grace it is that moſt reviue
a right ſpirit, Lord, in me,
My ſpirit through ſin is crooked made,
and loathſome for to ſee,

Et ſpiritum rectum.

28 *Make it vpright therefore to be,*
and that decline it may
From worldly pleaſures light and vaine,
that vaniſh ſoone away.

Innova in viſceribus meis.

29 Vouchſafe, O Lord, to heauenly things
my ſpirit may aſpire,
And with thy grace repleniſht be,
moſt humbly I deſire.
30 Let neither yet adverſity,
nor worldly wealth alſo,
Pluck downe my ſpirit nor hinder it,
where it deſires to go.

VER. 11
Ne projicias me à facie tua, & ſpiritum ſanctum tuum ne auferas à me.

31 *Ne caſt me off at any time,*
from preſence of thy face,
Ne take from me thy holy ſpirit,
O Lord in any caſe,
32 My ſinnes, good Lord, behind thee caſt
there euer to remaine;
But caſt not me from thy ſweet face,
as thou didſt wicked *Cain.*
33 Nor from thy fauour caſt me ſo,
as thou didſt caſt King *Saul,*
For if that I thy preſence loſe,
I cannot chuſe but fall.
34 O Lord how ſweet and gracious,
is this thy ſpirit moſt pure?

It leadeth thoſe that loueth thee,
where righteous folke endure.
35 Grant Lord, that this thy holy ſpirit,
may dwell within me ſtill,
And me confirme in righteouſnes,
according to thy will.

The fourth part.

VERS. 12. Redde mihi lætitiam ſalutaris tui & ſpiritu principali confirma me.

O *Lord my God, reſtore to me*
thy ſauing health againe,
And ſtabliſh me with thy chief ſpirit,
that it may ſtill remaine.
2 My ſins, O Lord haue been the cauſe
that I thy grace did want,
And when thy grace departed was,
I found thy ſpirit but ſcant.
3 The loſſe whereof did grieue me much
and by the ſame I found
All goodneſſe gone, all wickednes
within me to abound.
4 For light and darkneſſe may not be
at one time in one place:
No more may ſinne and wickedneſſe,
aſſociate be with grace.
5 Wherefore the greatneſſe of my loſſe
hath made my griefe the more,
And where in ſinne I had delight,
I now repent it ſore.
6 Behold therefore moſt mighty God,
mine inward griefe of minde.

THE NEW YORK PUBLIC LIBRARY

27 This grace it is that moſt reviue
a right ſpirit, Lord, in me,
My ſpirit through ſin is crooked made,
and loathſome for to ſee,

Et ſpiritum rectum.

28 *Make it vpright therefore to be,*
and that decline it may
From worldly pleaſures light and vaine,
that vaniſh ſoone away.

Innova in viſceribus meis.

29 Vouchſafe, O Lord, to heauenly thing
my ſpirit may aſpire,
And with thy grace repleniſht be,
moſt humbly I deſire.
30 Let neither yet adverſity,
nor worldly wealth alſo,
Pluck downe my ſpirit nor hinder it,
where it deſires to go.

VER. 11

31 *Ne caſt me off at any time,*
from preſence of thy face,
Ne take from me thy holy ſpirit,
O Lord in any caſe,

Ne projicias me à facie tua, & ſpiritum ſanctum tuum ne auferas à me.

32 My ſinnes, good Lord, behind thee (caſt
there euer to remaine;
But caſt not me from thy ſweet face,
as thou didſt wicked *Cain.*
33 Nor from thy favour caſt me ſo,
as thou didſt caſt King *Saul,*
For if that I thy preſence loſe,
I cannot chuſe but fall.
34 O Lord how ſweet and gracious,
is this thy ſpirit moſt pure?

It

It leadeth thoſe that loueth thee,
where righteous folke endure.
35 Grant Lord, that this thy holy ſpirit,
may dwell within me ſtill,
And me confirme in righteouſnes,
according to thy will.

The fourth part.

VERS. 12. Redde mihi lætitiam ſalutaris tui & ſpiritu principali confirma me.

O *Lord my God, reſtore to me*
thy ſauing health againe,
And ſtabliſh me with thy chief ſpirit,
that it may ſtill remaine.
2 My ſins, O Lord haue been the cauſe
that I thy grace did want,
And when thy grace departed was,
I found thy ſpirit but ſcant.
3 The loſſe whereof did grieue me much
and by the ſame I found
All goodneſſe gone, all wickednes
within me to abound.
4 For light and darkneſſe may not be
at one time in one place:
No more may ſinne and wickedneſſe,
aſſociate be with grace.
5 Wherefore the greatneſſe of my loſſe
hath made my griefe the more,
And where in ſinne I had delight,
I now repent it ſore.
6 Behold therefore moſt mighty God,
mine inward griefe of minde.

THE NEW YORK PUBLIC LIBRARY

And of thy goodnes me restore
to that I cannot find:
7 I meane thy sacred holy spirit,
which I through weaknesse lost,
Mine enemies were strong and fierce,
and cruelly me tost.
8 So that my soule too feeble was,
their power for to withstand,
Good Lord in grace yet once againe
confirme me with thy hand,
9 And let thy spirit no more depart,
no Lord, not when I die,
But that it may still with my soule
remaine continually.

VERS. 3 Docebo iniquos vias tuas, & impij ad te convertentur.

10 *Then shall I stedfastly instruct*
the wicked in thy way,
Whereby to thee they may returne,
that long haue gone astray.
11 I will my selfe put forth, O Lord,
to sinners all that be,
As an example them to cause
for to remember thee.
12 I will not cease for to declare
thy justice euery-where,
And of thy judgment bring them all
in terrour and in feare.
13 And then will I againe extoll
thy mercies ouer all,
To pluck them from despairing Lord,
lest any therein fall.

14 Thus

4 Thus ſhall I able be to do,
being confirm'd in thee,
By working of thy holy ſpirit,
which thou ſhalt put in me,
5 Thy ſervant *Moſes* was afraid,
to goe on meſſage ſent,
Till thou promiſ'd to be with him,
when he to *Pharo* went.
6 After which time he doubted not,
but forth went on his way,
Accompliſhing the holy Heſt,
as thou didſt bid him ſay.
7 The ſeuenty elders of the hoſt
to thee whom *Moſes* brought,
Till part of *Moſes* ſpirit they had,
were able to do nought:
8 But after that they prophecied,
and did thy people guide,
And ruled them with righteouſneſſe,
and truth on euery ſide.
9 Lord, *Peter* at a womans voyce,
thy ſweet Son Chriſt denayd,
And ready was him to forſake,
he was ſo ſore affraid:
10 Vntill that thou reviuedſt him,
with this thy ſpirit of grace:
Yea, Lord, thy ſonnes Apoſtles all,
were bidden for a ſpace,
To bide within Ieruſalem,
in prayer and in loue,

Till

Till they were with thy holy ſpirit
fulfilled from a boue.
22 Wherfore ſend down thy holy ſpirit
in me the ſame to be:
And from the guiltineſſe of bloud,
good Lord deliuer me.

VERS. 14 Libera me de ſanguinibus Deus, Deus ſanitatis meæ,

The firſt part.

THou God that God art of my health,
deliuer me I pray,
From ſin that I committed haue
againſt thee day by day.
2 A multitude of ſins there be,
from fleſh and blood that grow,
Which I through my concupiſcence,
haue daily done I know,
3 And this corruption is in me,
by nature as I finde:
For what is he can make that cleane
that is vncleane by kind?
4 How can a man of woman borne,
be cleane, I faine would know,
The child that is but one day olde,
yet is vncleane alſo. (forth
5 Thus fleſh & blood ſuch works bring
as ay corrupted be,
And therefore cannot heauen enjoy,
ne dwell and raigne with thee.
6 Vpon corrupted nature mine,
O Lord powre forth thy grace,

And

And from theſe blouds deliuer me,
and all my ſinnes deface.
7 Then Lord ſhall I be purged cleane,
from all my wickedneſſe.
Which grant good Lord, *So ſhall my tongue*
exalt thy righteouſneſſe;
8 In that thou mercie ſheweſt to me,
being a wicked man,
Giuing me grace penſiue to be,
my grieuous ſinnes to ſcan.
9 Making me juſt that am vnjuſt,
wherein thou God art found.
In mercie truth, and righteouſneſſe,
moſt perfect, ſure and ſound,
10 But yet, O Lord, before my tongue
thy righteouſneſſe can raiſe.
My lips and mouth thou open muſt.
whereby to ſhew thy praiſe.
11 For elſe vnſeemely praiſe will be,
where lips be lickt with ſin,
And where the minde with wickedneſſe
is ſtuffed full within.
12 Good Lord, the Prophet *Eſay*,
when he thy glory ſaw,
Confeſt his lips to be vncleane,
and therefore ſtood in aw,
13 Vntill ſuch time as Seraphin
thou ſentſt with burning coale,
His lips to touch, and therewithall,
he by and by was whole.

Et exaltabit lingua mea juſtitiam tuam.

VERS. 13
Domine labia mea aperies, & os meum annunciabit laudem tuam.

14 I meane that his vnrighteouſneſſe,
was then forgiuen quite.
And all his ſin and wickedneſſe,
was cleane put out of ſight.
15 O Lord my God, in ſuch a ſort
vouchſafe my mouth to touch,
That I thy glory may ſet forth,
to little and to much,
16 *To offer ſacrifice to thee,*
for offrings burnt were vaine,
No pleaſure, Lord, thou haſt in them,
nor ought in them remaine.
17 They were but figures of that thing,
which now to paſſe is come,
That is the liuely ſacrifice
of Ieſus Chriſt thy Sonne.
18 To offer gold to thee (O Lord)
or treaſure of the land,
It needeth not, ſith all the world
is thine, and at thy hand.
19 And yet I will no empty come,
but offer vnto thee:
And humble ſpirit with heart contrite,
for mine iniquity.
20 *This ſacrifice (O Lord) I know*
thou wilt no time deſpiſe.
But it behold, and looke thereon
with thy moſt gracious eyes.
21 And Lord for that there nothing
be left behind in me, (ſhould

VERS. 16 Quoniam ſi voluiſſes ſacrificiū, dediſſem vtique. holocauſtis non delectabaris.

VERS. 17 Sacrificium Deo ſpiritus contritatus, & cor humiliatum Deus non deſpicies.

Both

Both body, ſoule, and all their powers
I offer vnto thee:
22 And as a liuely ſacrifice,
as *Ezechias* did,
Such time as he thy fauour got,
and health recouered.
23 The ſame did *Mary Magdalen*
offer in humble ſort,
The thiefe alſo vpon the Croſſe
to his endleſſe comfort.
24 Great numbers more vnſpeakable,
by this thy fauour wan,
And I through grace now penitent,
although a ſinfull man,
25 Do claime no leſſe of mercy thine,
for to be ſhewd to me,
Becauſe thou art as then thou waſt,
and euermore ſhalt be.
26 *To Sion, Lord, likewiſe ſhew forth*
thy fauour and thy grace,
That is, vnto thy faithfull flock,
diſperſt from place to place.
27 Such as depend on thee alone,
and do themſelues forſake,
Vpon the wall of this thy fort,
thou Lord muſt vndertake
28 Watchmen to ſet continually
the ſame for to defend,
Leſt that the enemies vnawares,
bring all to wofull end.

VER. 18 Benigne fac Domine in bona voluntate tua Sion.

29 Thou

29 Thou knowſt, O Lord, of what ſmall force
mankind hath euer bin,
Since firſt our father *Adam* fell,
when he committed ſin.

30 Help vs therfore moſt mighty God,
ſo with thy heauenly grace,
As we in building Sion here,
by faith may ſee thy face.

31 So ſhal we then through mercy thine
be ſquared ſtone meet found,
To building of Ieruſalem,
whoſe walles do ſtill abound

Vt ædificentur muri Ieruſalem.

32 With liuely ſtones of thy true Church
heere militant on earth:
Where thine elect ſtill offer ſhall,
while thou ſhalt ſpare them breath,

33 Such offrings burnt as thou beſt lou'ſt
which is of thankes and praiſe,
We ſhall not ſpare the ſame to do,
while life ſhall length our daies.

Sacrificium juſtitiæ.

34 *This ſacrifice of iuſtice is,*
which all thy creatures craue,
To giue the ſame onely to thee,
moſt worthie ſo to haue.

VER. 19 Tunc acceptabis oblationes & holocauſta: tunc imponent ſuper altare tuum vitulos.

35 This is the bullocks of our lips,
whereof the Prophet ſayes,
We ſhall with lips vnto thy Name,
confeſſe moſt condigne praiſe.

36 *VVhich ſhall to thee accepted be,*
ten thouſand times much more,

Then

Than were the bullocks great and fat,
offred in time before.
37 Lord grant we may in number be
of thine elected ſort,
Which ſhall this ſacrifice preſent
vnto our ſoules comfort.
38 And that as burning incenſe ſweet,
thou wilt receiue the ſame
Vpon thine altar which is Chriſt,
our mean for ſin and blame. *Amen.*

Domine exaudi. Pſal. Cij.

The firſt part.

O Bleſſed and moſt mighty God,
of grace the fountaine ſpring,
Of mercie great and plentifull,
moſt rich in euery thing.
Thy bleſſed Son in power with thee
is euen the ſame thou art,
In wiſedome, knowledge and mercie
alike in euery part.
Thou didſt not ſpare him down to ſend,
from heauenly throne aboue,
To ſuffer death mankind to ſaue:
ſo ardent was thy loue;
Thou madſt him poore was rich before,
to make vs rich thereby.
For now is he made one with ye,
through power of deity.

Sing this to the tune of the 31 Pſalme.

Good.

VER. 1 Domine exaudi orationem meam, & clamor meus ad te veniat.

5 *Good Lord my prayer hearken to,*
and let my dolefull cry
Come vnto thee and pierce the eares
of thy high Maieſty.
6 Shew forth O Lord, thy countenance;
of delectable ſhow,
And with the eyes of pitty thine
ſome fauour on me throw.
7 *And in the day of trouble mine*
thine eare bow downe to me,
And turne not thou thy face away,
when I ſhall call on chee.

VERS. 2 Non avertas faciem tuam à me, in quacunq; die tribulor, inclina ad me aurem tuam.

8 But chiefly at the point of death,
giue eare and me defend,
And let thy grace procure and worke
in me a joyfull end.
9 *In whatſoeuer day I call,*
O Lord with ſpeed giue eare,
And me deliuer from the griefes
of troubles and of feare.
10 In ſpeedy calling on thy Name,
O Lord thou tak'ſt delite,
And anſwere thine more ready is
than any can recite.

In quacunque die invocavero te, velociter exaudi me.

11 Wherefore in haſte make ſpeed O (Lord
in hearing when I pray,
As I by need am driuen to craue
thine ayding help and ſtay.
12 For why, the time of life is ſhort,
that I haue here to bide,

And

And am vncertaine of the time
when time from me ſhall ſlide.
3 At firſt thou *Adam* didſt endue
when he created was,
With life of immortality:
but ſin brought death (alas)
4. Which death from him is due to vs,
that beareth life this day,
O that my dayes like to the ſmoke
conſume and waſte away.
5 Age ouertaketh youth, I ſee,
and youth by ſtealth doth flie
As doth the ſmoke vaniſh away,
aloft vnder the skie.
6 Yea many a time it chanceth ſo,
yer age comes vs vpon, (make
That death by ſtroke ſuch wound doth
that life with ſpeed is gone.
7 Thus paſſeth forth my time of life,
more ſwifter I may ſay
Than is the ſhip good vnder ſaile,
or Eagle after prey.
8 *My bones are waxen very dry,*
as is the ſtub and
Or as the pot of clay which doth
in flaming furnace ſtand,
9 As bones of mine doe well ſuſtaine
the fleſh the body keepes,
So do the powers of ſoule ſuſtaine
the ſoule that neuer ſleepes.

VERS. 2
Quia defecerunt ſicut fumus dies mei.

Et oſſa mea ſicut cremium aruerunt.

10 Which

20 Which being moiſtned with thy grace
ſhall quick and liuely be,
And able for to worke thoſe works
moſt pleaſant vnto thee.
21 But if thy grace be ſtill withdrawne,
then all ſhall dry remaine:
Both bodie ſoule, and all their powers,
in euerlaſting paine.
22 *Full well may men be likened to*
the graſſe or withered hay,
My heart is ſtricken with remorſe,
becauſe I went aſtray.
23 So long as man by gift of grace
doth liue, and works aright,
So long is he greene flouriſhing,
and liuely in thy ſight:
24 But when that ſin makes entrie in,
which maketh man to fall,
Then by-and-by he withereth,
and barren is withall.
25 *I haue forgot my bread to eat,*
that thou to me didſt giue,
Which is thy holy ſacred word,
by which my ſoule doth liue.
26 And I haue eaten of the fruit
of the forbidden tree.
And taſted haue of ſinne and death,
and brought thy wrath on me.
24 Wherefore my leaues wither away,
my fruits fals on the ground,

VERS. 4. Percuſſus ſum vt fœnum, & aruit cor meum.

Quia oblitus ſum comedere panem meum.

And as a barren tree am left
vnperfect and vnſound.
28 The fearefull voice of ſentence thine,
for mine offences done,
Doth cauſe me mourne, lament & grone,
my time yet for to run.
29 *And with my voice of mourning mind,*
my bones haue cleaued hard
Vnto my fleſh, and ſtick to faſt,
that nothing I regard.
30 *Thus like vnto a Pelican,*
I draw my ſelfe alone,
And call to mind my grievous crimes,
and doe the ſame bemone.
31 The Pelican as ſome report,
her harmleſſe birds doth kill,
And three daies after mourneth ſhe,
and is vnquiet ſtill.
32 Then with her beake her breſt ſhee (plucks
till blood guſh out amaine,
Which ſhe lets drop vpon her young,
till they reviue againe:
33 Thus, Lord, do *I* with my ſweet birds
which are my works through grace:
By ſin committed *I* them kill,
and do them all deface.
34 But yet by prayer for thy grace,
which ſprings of grace indeed,
Theſe ſaid dead works are quick againe,
my ſickly ſoule to feed.

VERS. 5.
A voce gemitus mei, adhæſit os meum carni meæ.

VERS. 6.
Similis factus ſum Pelicano ſolitudinis.

35 And

35 And *Adam* as a Pelican,
touching ſome property,
For through his ſinne he ſlew the birds,
came of his progeny.
36 And dead he had remained ſtill,
had not ſweet Chriſt thy Son
Shed forth his blood vs to reuiue,
by mercy great was done.
37 He kils, and can raiſe vp to life,
he ſtrikes and heales againe,
As in the perſecution
of *Paul* appeared plaine.
38 Shame cauſeth me for to withdraw
my ſelfe to be alone,
As doth the Crow that flies by night,
which would be ſeene of none.
39 And if I could, I would me hide
from thee as *Adam* did,
Such time he taſted of the fruit
that thou didſt him forbid.
40 The workes of darkneſſe loued I,
and therefore did I flee
From the moſt bright and ſhining ſun
of iuſtice due to me.
41 O Lord for this cauſe doe I ſigh,
ſtill ſorrow, weep and waile,
As one that ouer-watched is.
whoſe reſt and ſleepe doth faile.
42 *And as the ſparrow do I watch,*
that drawes her ſelfe alone,

Factus ſum ſicut nycticorax in domicilio.

VERS. 7. Vigilavi, & factus ſum ſicut paſſer ſolitarius in tecto.

Vnder the euings of the houſe,
her fellowes went to mone.
43 And to augment my griefe withall,
mine enemies all day
Deſra le on me, and me reuile
ſo ſpitefull as they may.
44 *Againe* (alas) *my fained friends*
that praiſed me before,
Againſt me now conſpire themſelues,
and vexe me very ſore.
45 Such falſe & fained flattering friends,
much worſe and harmfull be
Than thoſe that openly profeſſe
and ſhew their enmity.
46 But both thoſe ſorts are ſent to me,
for plague vnto my ſin,
And for the great iniquity
that I haue wallowed in.

VER. 8 Tota die exprobrabant mihi inimici mei. Et qui laudabant me, adverſum me jurabant.

The ſecond part.

My bread with aſhes do I eate,
that is I right well know,
As I of earth and ſlime was made
to earth againe ſhall go.
Thus in ſuch bitter thoughts as theſe
I eate my bread withall,
And ming my drinke with weeping teares,
that from mine eyes do fall.
Becauſe thou angry art with me
for mine offences paſt;

VER. 9) Quia cineres tanquã panem mãducabam. Et potum meum cum fletu miſcebam.

O Lord, I know when time ſhall come,
of judgment day at laſt.

VERS. 13. A facie iræ & indignationis tuæ. Quia eleuaſti me, & aliiſti me,

4 *Thy wrath and indignation*
ſhall then proceed from thee,
And fall vpon the heads of thoſe
that worke iniquity.

5 *O Lord thou haſt me lifted vp,*
and throwne me to the ground:
In that thou mad'ſt me like thy ſelfe,
yet I was to be found.

6 No higher couldſt thou lift me vp,
then to beatitude:
But then (alas) thou letſt me fall,
whereby I this conclude:

7 My noble ſoule thou joyned haſt
with maſſie earth and clay,
And body fraile, the weight whereof
driues downe my mind alway.

8 And Lord in my creation,
thou haſt ſet me ſo hie
Aboue all other creatures
that are vnder the skie.

6 And almoſt equall am I made
with bleſſed Angels thine:
But in this ſtate when I tranſgreſſe,
damnation then is mine.

10 So that without thy mercies helpe,
I am in farre worſe plight
Then any beaſt, whoſe life or ſoule
with bodie dies outright.

11 *My dayes (alas) away do passe,*
as shadow now beganne,
And I am withered like the grasse,
changed by heat of Sunne.
12 Lord grant in shadow of this life,
I may haue grace to see
The light and knowledge of thy word
and wayes preparde for me.
13 Which word giues light vnto the babe
yet sucking at the brest:
For after that the life is past,
repentance none doth rest.
14 And since the time, O Lord, is short
of mine abiding heere,
Thy grace continue toward me,
my guiltinesse to cleere.
15 *For truely thine abiding is*
for euer to endure,
And thy remembrance therewont
all generations sure.
16 But what is thy remembrance,
through generations all?
It is the diuine propertie,
that vnto thee doth fall.
17 For to be meeke and mercifull
which thou hast euer done,
From time to time, and age to age,
since first the world begunne.
18 And art more mindfull of our state,
and ready to forgiue,

VER. 11 Dies mei sicut vmbra declinauerunt, & ego sicut fœnum arui.

VERS. 12. Tu autem domine in æternum permanes, & memoriale tuum in generationem & generationem.

Then is the mother of her child,
late borne with her to liue.

VER. 13 Tu exurgens, miſereberis Sion. Quia tempus miſerendi ejus, quia venit tempus.

19 *Ariſe therefore, and mercy ſhew,*
good Lord vpon Sion.
Which is thy faithfull people all,
or congregation.
20 *For time it is on her to looke,*
and merey thine extend.
She hath long time great paine ſuſtain
whereof ſhe craues an end.
21 What is this time whereof we ſp
was euer any time.
In which thou didſt not mercy ſhew
to louing ſeruants thine?
22 No verily: For from the time,
the Angels downe did fall,
Vntill the time the world ſhall end,
thy mercy euer ſhall,
23 As it hath beene from time to ti
vpon all that repent,
But chiefely was thy mercy ſhewed,
when Chriſt was higher ſent
24 To ſuffer death, to win vs life,
thereby he enter might
The glory of thy Majeſtie,
aboue the Angels bright.
25 This time was cald the time of
and was appointed when
The fulneſſe of the time was come,
which was vnſeene to men.

26

26 And yet before this time, to him,
was ſeene thy Deity,
Whereby O Lord all things thou doſt
in order with mercy.
27 This time of heauenly grace we truſt
ſhall ſtill continue heere:
To thoſe in time that ſerueth thee,
with penance, loue and feare.
28 *The ſtones of Sion pleaſed well,*
thy ſeruants for thy truth,
And they vpon the ground thereof,
ſhall pitty haue and ruth.
29 Apoſtles thine thy ſervants were,
the ſtones good Chriſtians be,
And thou the ſure foundation
of this faire worke to ſee.
30 Not vpon man, nor Angels bright,
did they his building lay,
But vpon thee the corner ſtone,
of all their worke the ſtay.
31 *And as the heathen Lord ſhall feare,*
and tremble at thy Name,
So Sion ſhall thy faithfull Church
giue glory to the ſame.
32 *Becauſe thou Lord haſt Sion built,*
thou wilt be ſeene therein
In glory and great maieſtie.
with mercy for our ſinne,
33 Wherefore moſt louing father deere
regard my humble ſute,

VERS. 14
Quoniam placuerunt ſervis tuis lapides ejus & terræ ejus miſerebuntur.

VERS. 15
Et timebũt gentes nomen tuum domine, & omnes reges terræ gloriam tuam.

VERS. 16
Quia ædificauit dominus Sion, & videbitur gloria ſua.

VERS. 17. Reſpexit in orationem humilium, & non ſprevit precem eorum.

And not deſpiſe the plaints we make,
nor doe our ſinnes impute.
34 As thou beheldſt the ſacrifice,
that *Abel* gaue to thee,
And as the prayer *Iudith* made,
ſo caſt thy eye on me, (loo
35 With thoſe ſame eyes vouchſafe
vpon vs when we pray,
Whereby the fame of mercy thine
may written be for ay,
36 *For thoſe that after vs ſhall come,*
by faith th at borne ſhall be,
To render thankes giue laud and praiſe
vnto thy Maieſtie.
37 Thy mercy ſure annexed is
to nature thine divine,
When all was loſt through deadly ſin
yet didſt thou make vs thine.
38 *Thou Lord aloft from heauen throne*
didſt view all things alow,
And wouldſt vouchſafe vpon the ea
thy gratious eyes to throw.
39 *To ſee and heare the plaints we make,*
that fettered be in thrall,
And ſentſt thy deare beloued Son,
from ſinne to looſe vs all.
40 And he thereby put down the di
of death that victor was,
And death in victory was conſum'd,
this hath he brought to paſſe.

VERS. 18 Scribantur hæc in generatione altera: & populus qui creabitur laudabit Dominum.

VERS. 19 Quin proſpexit de excelſo ſancto ſuo dominus, de cœlo in terram aſpexit.

VERS. 20 Vt audiret gemitus cõpeditorum, vt ſolveret filios interamptorum.

41

For why? his ſting of deadly ſinne,
thou Lord haſt pluckt away,
o make vs thinke of goodnes thine,
whercin rejoyce we may.
And that in Sion we may ſhew
the glory of thy Name:
nd likewiſe in Ieruſalem
with praiſe to do the ſame.
That is when we together meet,
in faith with one accord,
well the Kings as ſubiects poore,
to ſerue and praiſe the Lord.
Thou art (O Lord) in ſubſtance one,
and yet in perſons three,
o whom all powers in heauen & earth
obeyſance giue to thee.
Thou ſendeſt down thy ſprit of grace
vpon vs for to light,
hat we therwith good works may ſhew
o euery bodies ſight.
I anſwere may by no meanes elſe
good works be wrought by me,
t by the vertue and the grace
that doth proceed from thee.
Thorow thy might thy laws we keep
ot of our ſelues we know,
t by the meaſure of thy grace,
thou didſt on vs beſtow.
And yet (O Lord) I faine would know,
how ſhort my dayes ſhall be,

VERS. 21
Vt annunciemus nomen domini, & laudem tuam in Ieruſalem.

VERS. 12
Quum colligentur populi ſimul & reges vt ſerviant Deo.

VERS. 23
Reſpondeã in via virtutis tuæ.

Paucitatem dierum meorum nuntia mihi.

And eke how long mine enemies,
ſhall triumph ouer me.
49 Which is, thy Church deſires to know
how long ſhe ſhall abide,
Beſet with cruell enemies,
about on euery ſide.
50 To whom thou haſt an anſwer made
by Chriſt thy bleſſed Sonne,
That ſtill thy power with her ſhall be,
vntill the world be done.
51 And we her children thee deſire,
to bring vs to the end,
Of this ſhort time that we with thee,
may to the heauens aſcend.
52 And til that time good Lord vouchſafe
thou wilt continue ſtill
Thy grace and fauour towards vs,
according to thy will.
53 *And not to leaue me any time,*
in middle of my dayes,
But by thine aide bring all my time,
to end vnto thy praiſe.
54 That after theſe my temporal dayes,
I may behold and ſee,
Thine euerlaſting dayes and yeares,
which cannot numbred be.
55 For all times heere ſo ſwiftly paſſe,
at time that is vnſure,
But yet time of eternity,
for euer ſhall endure,

VER. 14
Ne revoces me in dimidio dierum meorum.

In generationem & generationem anni tui.

For

For why, O Lord, eternity
is very ſubſtance thine,
which ſubſtance who ſo ſeeks to know,
no reaſon can define.

The third part.

Without beginning Lord, thou waſt,
and yet beginning gaue,
heauen and earth and all therein,
which that creation haue.
Thy hands them wrought which is thy power,
thy word them made alſo,
and at the laſt, *They periſh ſhall,*
and motion theirs forgo.
Their ſubſtance ſtill they all ſhall keep
yet all ſhall changed be,
the heauen and earth ſhall all be made,
of glory great to thee.
Likewiſe the bodies of all men,
ſhall periſh with the reſt.
and in another ſort ſhall riſe,
to thee as ſeemeth beſt.
But thou Lord truly ſhalt endure,
in thy high glory great,
Majeſtie omnipotent,
ſitting on mercies ſeat.
When all ſhall waxe and weare away,
as garments old to ſee,
and as a veſture new put on,
we all ſhall changed be,

VERS. 25 In initio tu domine terram fundaſti, & opera manuum tuarum ſunt cœli.

VER 26 Ipſi peribunt.

Tu autem permanes.

Et omnes ſicut veſtimentum veteraſcent & ſicut o-

per totum mutabis eos & mutabuntur.

7 *As garment to the body are,*
to couer them withall.
So be the bodies of the ſoules
their veſtures and their pall.

VERS. 27. Tu autem idem ipſe es.

8 *But thou art euen the ſelfeſame one,*
which euer doſt abide,
That is to ſay, omnipotent,
and ſo is none beſide.
9 Invincible thou art likewiſe,
immortall eke withall:
And as thy yeares ſhall neuer faile,
ſo euer bide they ſhall.

Et anni tui non deficient.

10 So ſhall the ſoules of thine elect,
immortally remaine,
In joy and great felicity,
not knowing any paine.
11 The ſoules of thoſe that wicked are,
immortall be alſo,
But they contrary ſhall indure
continuall paine and woe.

VERS. 28. Filii ſervorum tuorũ habitabũt, & ſemen eorum in ſeculum dirigetur.

12 And Lord, *the ſonnes of ſeruants thine*
together they ſhall dwell,
Likewiſe their ſeed ſhall in thy ſight,
ſtill proſper and do well.
13 Thy ſervants Lord, the Prophets (were,
Apoſtles thine alſo.
From whom by faith we haue receiu'd
as we beleeue and know.
14 And now vouchſafe moſt mighty God
to ſend vs of thy grace,

That

That in this life our faith by workes,
may shine in euery place.
5 That they to all may signifie,
how we thy seruants be,
And that both soule and body may
remaine and rest with thee.

De profundis. Psal. 130.

O God thou art the guide
of those that blinded be,
And vnto those that are oppreſt,
a succour sweet to see,
A comfort to the weake,
an ease to those in paine,
A life vnto the dead in graue,
that sleeping yet remaine.
O Lord, this makes me bold,
though wicked I be found,
And ouerwhelmed deep in sinne,
and therein being drownd,
To call and cry to thee,
from depth of misery,
Where none (but thou) can raise me vp
and safe deliuer me.
I can but mourne and weepe,
fetch sighes, lament and cry,
As doth the woman great with child,
whose houre draweth nie.
She no time can take rest,
till she deliuered be.

Sing this to the tune of the 31 Psal.

Nor I till that my conſcience feele,
to be forgiuen of thee.
7 It is not diſtance long,
that keepes my prayer backe,
Thou Lord doſt heare before we call,
and giueſt what we lacke.
8 *Ionas* was in the ſea,
and in the fiſh three dayes,
And from the deepe he call'd on thee,
and ſtraight thou didſt him raiſe.

VER. 1 De profundis clamavi ad te Domine.

9 *But from the deepe likewiſe,*
of ſinne and wickednes ſe,
To thee I call Lord heare my voice,
and free me from diſtreſſe.

VERS. 2 Domine exaudi vocem meam. Fiant aures tuæ intendentes ad vocem deprecationis meæ.

10 *And let thine eares* ſweet Lord,
to mine *attentiue be,*
The voice and prayer of my plaints,
that now I make to thee.
11 And ſith that Chriſt thy Sonne,
hath ſuffred for vs all,
For endleſſe death to which by ſinne,
we bounden were and thrall,
12 Let not my ſinnes then Lord,
to me be ſtop or ſtay,
Whereby my plaint ſhould not be heard
nor voyce when I ſhall pray.
13 But rather wipe away,
my ſinnes for euermore,
The burthen of the which I feele,
too grieuous be and ſore.

14 If

14 *If thou Lord be extreames*
to marke what ſinnes be done
Alas *no fleſh ſhall ſaued be,*
that is vnder the ſunne.
15 O Lord if that the juſt.
ſhall no time able be.
To enter in o iudgement thine,
to plead his cauſe with thee:
16 What ſhall become of me,
that dayly do offend.
And of my ſin and wickedneſſe,
(alas) do know no end?
17 Moſt vile and wretched man,
and caitiffe woe forlorne,
What ſhall I doe but flie from thee
with heart berent and torne?
18 *For mercy is with thee,*
increaſing more and more,
Wherwith thou didſt vouchſafe to come,
mankind for to reſtore.
19 Wherein was ſatisfied
thy juſtice, and alſo
Thy mercy found that which is ſought,
as we by grace do know.
20 How feruent was his loue,
to which thou didſt vs bind?
firſt by the law of nature writ
in euery heart and mind.
21 And then by law, which was
in tables written deepe.

VER. 3
Si iniquitates obſervaveris, domine, domine, quis ſuſtinebit?

VER, 10
Quia apud te propitiatio eſt.

VER. 5
Et propter legem tuam ſuſtinui te domine.

That

That euery one accordingly
the ſame ſhould hold and keep,
22 Which was that one of vs
ſhould with the other beare,
And thereby to fulfill thy will,
with pitty, loue, and feare.
23 I knowing this am glad,
contented eke withall
For to remit ſuch injuries,
as vnto me may fall.
24 For why, good Lord, I know
thou doſt forgiue to me
Much more offences euery day
committed vnto thee:
25 And when it ſhall thee pleaſe,
to ſcourge me for my ſin,
I gladly ſhall the ſame receiue,
knowing what I haue bin.
26 And that thy chaſtiſement
proceeds of very loue,
Which all ſhall turne to me ſuch wealth,
as no man can remoue.
27 Hoping after this life,
my ſoule ſhall then obtaine,
VVhich hope abides ſtill in thy word,
an euerlaſting gaine.
28 *Such hope my ſoule hath had,*
by grace thou gau'ſt to me,
And by the ſame I ſurely truſt,
my ſoule ſhall ſaued be.

Suſtinuit anima mea in verbo tuo.

VER. 6 Speravi anima mea in Domino.

29 The husband man through hope
his ground doth plow and ſow.
The ſame in hope doth reape and threſh
that gaine thereby might grow,
30 Euen ſo will I abide,
in hope of glory thine,
Not onely in my youth (O Lord)
or any pointed time:
31 *But ſtill from morning watch,* A cuſtodia
ontill the night of death. matutina
Which is from youth vnto mine age, vſq; ad no-
when life ſhall paſſe with breath. ctem.
32 Who ſo ſhall caſt away,
this hope yer death proceed,
Shall loſe the time he watcht before,
and want thy helpe at need.
33 This hope in promſe thine,
my ſoule hath ſafely laid,
Within the boſome of her breſt,
for euer to be ſtayd.
34 And very meet it is
that Iſrael alſo,
Which is all faithfull Chriſtians,
this hope ſhould feele and know.
35 For bleſſed is the man
that in the Lord doth truſt,
And who in man affiance puts,
he ſurely is accurſt.
36 *For mercy is with God,*
and grace abundant ſtore,

VER. 9
Speret Iſrael in Domino. Quia apud Dominum miſericordia & copioſa apud eum.

With-

VVith which Israel is redeemed, from sinne for euermore.

redemptio.

VER. 8 Et ipse redemit Israel ex omnibus iniquitatibus.

Domine exaudi. Psal. 143.

Sing this to the tune of the creed Quicunq; vult.

The first part.

O Lord, long time I wandred haue,
and gone from thee astray.
And lost the portion thou me gau'st,
in wastefull sinners way.

2 With grace thou didst repleniſh me,
therewith to follow thee,
But luſt and liking of the fleſh,
hath driuen the ſame from me,

3 So that vnworthy farre I am,
for to be call'd thy ſonne,
My wickedneſſe ſo foule appeares,
and faults that I haue done.

4 Yet, with thy waſt full child, O Lord,
I doe my ſelfe accuſe,
And am with ſhame ſurpriz'd & caught
I did my ſelfe abuſe.

VER. 1 Domine exaudi orationem meam, auribus percipe obſecrationem meam, & in veritate tua exaudi me.

5 *VVherefore Lord, ponder my deſire,*
and heare me when I pray,
And for thy truth & righteouſneſſe,
attend to that I ſay.

6 Thou haſt with gifts indued me,
of body and of mind.
And I the ſame abuſed haue,
and ſhew'd my ſelfe vnkind.

7 Thy

7 Thy juſtice ſtill doth threaten me
with euerlaſting paine,
Thy mercy yet doth promiſe me
to be reſtor'd againe.

8 *Enter not into iudgement then,*
with me I humbly pray,
For in thy ſight no man is iuſt,
as of my ſelfe to ſay.

9 We all by ſinne our ſelues haue made
more loathſome then the ſwine,
And fowler to be looked on,
were not thy mercie thine.

10 Which ſhall vs make like to the wool
in co'our faire and white,
When all our ſinnes thou ſhalt forget,
and c'eane put from thy ſight.

11 *But yet the diuell mine enemie,*
my ſoule purſueth ſtill,
And hath brought low my life in earth,
a ſeruant to his will.

12 And with his net me compaſt round
where vaine d'lights do dwell.
Where luſt vncleane and wickedneſſe,
to bide doth me compell.

13 *He hath me ſet in darknes ſuch,*
as men that no life haue,
Or as thoſe people being dead,
are couered in the graue,

14 Now Lord *my ſp'rit ſo vex:d is,*
my heart is grieu'd alſo,

VER. 2
Et non intres in judiciũ cum ſervo tuo, quia non juſtificabitur in conſpectu tuo omnis vivens.

VER. 3
Quia perſecutus eſt inimicus animam meam, humiliavit in terram vitam meam: collocabit me in obſcuris ſicut mortuum ſeculi

VER. 4
Et anxiũs eſt ſuper me.

ſpiritus meus in me turbatum eſt cor meum.

My conſcience likewiſe witneſſe beares
of witneſſe mine and wo.
15 My wiſdome Lord condemned is,
by reaſon of my ſinne.
Repentance great my heart doth rent,
to thinke what I haue bin.

VER. 5 Memor fum dierum antiquorum, meditatus ſum in omnibus operibus tuis: in factis manuum tuarum meditabor.

16 *I call to minde the dayes of old,*
and workes that thou haſt wrought,
The marueilous deeds that thou haſt done,
I muſe on in my thought.
17 As in the time of *Moſes* law,
where mercy was not ſhewne,
And he that did the ſame tranſgreſſe,
by death was ouerthrowne.
18 Yet in this hard and ſeuere time,
thy mercy forth was ſent,
By Prophets thine, with promiſe made
to all that did repent.
19 If thou in time of cruelty,
couldſt then ſuch mercy ſhow,
Much more, O Lord, in time of grace,
on me thy mercy throw.

VERS. 6. Expandi manus meas ad te, anima mea ſicut terra ſine aqua.

20 *I haue ſpread forth my handt to thee,*
my ſoule for helpe doth cry
As doth the earth that moiſture wants,
where water none doth lie.
21 That is, my life I changed haue
from vaine delights that be,
And haue my life ſpread forth at large,
that thou her filth mightſt ſee.

22 For

22 For as the earth that moiſture wants,
muſt barren be by kinde,
So if my ſoule be voyd of grace,
no good is there to find.
23 But yet through moiſture of thy grace
from thee that doth proceed,
Vouchſafe I may thy mercy haue,
and that O Lord with ſpeed.
24 *Heare me, O Lord and that right ſoone,*
for why my ſpirit is weake.
And feeble made, much like a man
that wanteth power to ſpeake.
25 The feare is ſuch that I poſſeſſe,
I ready am to fall.
The ſtrength whereby my body liues
is gone away withall.
26 This feare of endleſſe puniſhment,
which I deſerued haue,
Had welnigh brought me in deſpaire,
yer I poſſeſſe the graue.

VERS. Velociter exaudi me domine, defecit ſpiritus meus.

The ſecond part.

GOod Lord turne not thy face away,
leſt I be like to thoſe
that do deſcend into the pit,
where nought but horror growes.
Thou wilt not Lord the death of him
that hath offended thee,
but rather that he ſhould returne,
and ſaued ſo to be.

Non auertas faciem tuam á me, ne ſimilis fuero deſcendentibus in lacũ.

3 Thou

3 Thou art the true and onely God,
the Sauiour of mankind,
Without thee there is nothing elſe
that we ſhall mercy find.
4 Then turne to me thy countenance
of amiable grace,
And let thy mercy ſhadow me,
while life I haue and ſpace.
5 And lay not to my charge good Lord,
the ſinnes that I haue done,
But them forget, and me forgiue
for Ieſus Chriſt thy Sonne.

VER. 8 Auditam fac mihi mane miſericordiam tuam, quia in te ſperavi,

6 *And cauſe thy mercy to be heard*
of me before the prime,
For in thee haue I put my truſt,
alone from time to time.
7 Moſt bleſſed Lord, grant that I may
thy mercy ſweet obtaine,
And that right ſoone thou me releaſe
from my deſerued paine.
8 With great repentance doe I call,
my hope aſſureth me,
Thou wilt forgiue me all my ſinnes,
becauſe I truſt in thee.
9 I know that thou art nigh to all
that call vpon thy Name,
And wilt direct their ſteps aright,
that craue of thee the ſame.

Notam fac mihi viã in qua ambu-

10 *VVherefore good Lord ſhew me the way*
I ought for to walke in,

For I my ſoule haue lifted vp,
to thee with all my ſinne.
1 Lord many times indeed thou haſt
directed me the way,
And I haue purpoſ'd in my ſelfe,
no more to goe aſtray.
2 Yea, when I haue repentant beene,
and vowed in my heart,
Thy Law for to obſerue and keepe,
and neuer to depart.
3 The divell my daylie enemie,
contriu'd the matter ſo,
That his deceit, yer I was ware,
gaue me the ouerthrow.
4 And Lord without aſſiſtance thine,
he vanquiſh will yer long
All the kingdomes vpon the earth,
he is become ſo ſtrong.
5 *Deliuer me from all my foes,*
for vnto thee I flie,
And giue me ſtrength my God to dee
thy will effectually.
6 For of my ſelfe no power I haue
to do the good I ſhould,
Or for to wiſh or thinke the good,
that very faine I would.
7 Thy mercy onely Lord, it is
by which I muſt prevaile,
For man without thy helpe and aide,
of purpoſe needs muſt faile.

lem, quia ad te levavi animam meam.

VER. 9 Eripe me de inimicis meis, domine ad te confugi.

VER. 10 Doce me facere voluntatem tuam, quia Deus meus es tu.

18 Thou

18 Thou haſt with reaſon and with will
indued me I know:
But will (of force) without thy grace,
muſt reaſon ouerthrow.

Spiritus bonus deducet me in terram rectam.

19 *Wherefore Lord let thy holy ſpirit*
conduct me in the way,
Vnto the land of righteouſneſſe,
I thee beſeech and pray,
20 Where thine elect and choſen ſort,
thy brightneſſe may behold,
With ſuch heauenly felicity
as cannot heere be told.
21 Not that I haue deſerued Lord,
for to poſſeſſe the ſame,
But for thine endleſſe mercies ſake,
and for thine holy Name.

VERS. 1. Propter nomen tuum domine.

22 Thou wilt not Lord the death of him
that daily doth offend,
But that he rather do conuert,
and ſo his life amend.
23 This is thy will, this is thy mind,
though I a ſinner be,
If by repentance *I* doe turne,
then wilt thou turne to me.
94 And then ſhall I receiued be,
and be reuiu'd againe,

Vivificabis me in æquitate tua.

And through thy equity be freed,
of euerlaſting paine.
25 For whereas I by ſinne am dead
ſpiritually to ſay,

I ſhall bethinke me of the ſame,
and for thy mercy pray.
26 My body now by nature weake,
ſhall then in ſtrength ariſe,
And ſhall in glory ſhine more bright,
then doth the Sunne in skies.
27 Where now the ſame, O Lord is giuen
to luſt and lewde delight,
Shall then all riſe ſpirituall,
and yeeld to reaſons might.
28 No groſneſſe then, but that it may
pierce through the thickeſt ſtone:
And as for things corruptible,
it ſhall haue minde of none.
29 Immortall it ſhall euer be,
impaſſible withall:
Betweene the body and the ſoule,
ſhall then no ſtrife befall.
30 Thus Lord, *thou ſhalt bring forth my ſoule*
from troubles all that be,
And ſhalt mine enemies deſtroy,
through mercy ſhewed to me.
31 *Thou ſhalt them vtterly confound,*
that doe my ſoule moleſt,
For I by grace thy ſeruant am,
and to thy mercy reſt.
32 Good Chriſt which gau'ſt thy life for me,
and ſufferedſt on the tree:
Preſerue my body and my ſoule,
and mercy haue on me. *Amen.*

FINIS.

Educet de tribulatione animam meam.

VER. 12
Et in miſericordia tua diſperdes inimicos meos. Et perdes omnes qui tribulant animam meã, quoniam ego ſervus tuus ſum.

18 Thou haſt with reaſon and with will
indued me I know:
But will (of force) without thy grace,
muſt reaſon ouerthrow.

Spiritus bonus deducet me in terram rectam.

19 *Wherefore Lord let thy holy ſpirit*
conduct me in the way,
Vnto the land of righteouſneſſe,
I thee beſeech and pray,
20 Where thine elect and choſen ſort,
thy brightneſſe may behold,
With ſuch heauenly felicity
as cannot heere be told.
21 Not that I haue deſerued Lord,
for to poſſeſſe the ſame,
But for thine endleſſe mercies ſake,
and for thine holy Name.

VERS. 11. Propter nomen tuum domine.

22 Thou wilt not Lord the death of him
that daily doth offend,
But that he rather do conuert,
and ſo his life amend.
23 This is thy will, this is thy mind,
though I a ſinner be,
If by repentance *I* doe turne,
then wilt thou turne to me.
94. And then ſhall I receiued be,
and be reuiu'd againe,

Viuificabis me in æquitate tua.

And through thy equity be freed,
of euerlaſting paine.
25 For whereas I by ſinne am dead
ſpiritually to ſay,

I

I ſhall bethinke me of the ſame,
and for thy mercy pray.
26 My body now by nature weake,
ſhall then in ſtrength ariſe,
And ſhall in glory ſhine more bright,
then doth the Sunne in skies.
27 Where now the ſame, O Lord is giuen
to luſt and lewde delight,
Shall then all riſe ſpirituall,
and yeeld to reaſons might.
28 No groſneſſe then, but that it may
pierce through the thickeſt ſtone:
And as for things corruptible,
it ſhall haue minde of none.
29 Immortall it ſhall euer be,
impaſſible withall:
Betweene the body and the ſoule,
ſhall then no ſtrife befall.
30 Thus Lord, *thou ſhalt bring forth my ſoule*
from troubles all that be,
And ſhalt mine enemies deſtroy,
through mercy ſhewed to me.
31 *Thou ſhalt them vtterly confound,*
that doe my ſoule moleſt,
For I by grace thy ſeruant am,
and to thy mercy reſt.
32 Good Chriſt which gau'ſt thy life for (me,
and ſufferedſt on the tree:
Preſerue my body and my ſoule,
and mercy haue on me. *Amen.*

FINIS.

Educet de tribulatione animam meam.

VER. 12
Et in miſericordia tua diſperdes inimicos meos. Et perdes omnes qui tribulant animam meã, quoniam ego ſeruus tuus ſum.

3 Thou art the true and onely God,
the Sauiour of mankind,
Without thee there is nothing elſe
that we ſhall mercy find.
4 Then turne to me thy countenance
of amiable grace,
And let thy mercy ſhadow me,
while life I haue and ſpace.
5 And lay not to my charge good Lord,
the ſinnes that I haue done,
But them forget, and me forgiue
for Ieſus Chriſt thy Sonne.

VER. 8 Auditam fac mihi mane miſericordiam tuam, quia in te ſperavi,

6 *And cauſe thy mercy to be heard*
of me before the prime,
For in thee haue I put my truſt,
alone from time to time.
7 Moſt bleſſed Lord, grant that I may
thy mercy ſweet obtaine,
And that right ſoone thou me releaſe
from my deſerued paine.
8 With great repentance doe I call,
my hope aſſureth me,
Thou wilt forgiue me all my ſinnes,
becauſe I truſt in thee.
9 I know that thou art nigh to all
that call vpon thy Name,
And wilt direct their ſteps aright,
that craue of thee the ſame.

Notam fac mihi viã in qua ambu-

10 *VVherefore good Lord ſhow me the way*
I ought for to walke in,

For

or I my ſoule haue liſted vp,
to thee with all my ſinne.
1 Lord many times indeed thou haſt
directed me the way,
nd I haue purpoſ'd in my ſelfe,
no more to goe aſtray.
2 Yea, when I haue repentant beene,
and vowed in my heart,
h) Law for to obſerue and keepe,
and neuer to depart.
3 The diuell my daylie enemie,
contriu'd the matter ſo,
hat his deceit yer I was ware,
gaue me the ouerthrow.
4 And Lord without aſſiſtance thine,
he vanquiſh will yer long
ll the kingdomes vpon the earth,
he is become ſo ſtrong.
5 *Deliuer me from all my foes,*
or vnto thee I flie,
nd giue me ſtrength my God to dee
thy will effectually,
6 For of my ſelfe no power I haue
to do the good I ſhould,
for to wiſh or thinke the good,
that very faine I would.
7 Thy mercy onely Lord, it is
by which I muſt preuaile,
r man without thy helpe and aide,
of purpoſe needs muſt faile.

lem, quia
ad te leuavi
animam
meam.

VER. 9
Eripe me
de inimicis
meis, do-
mine ad te
confugi.
VER. 10
Doce me
facere vo-
luntatem
tuam, quia
Deus meus
es tu.

18 Thou

18 Thou haſt with reaſon and with will
indued me I know:
But will (of force) without thy grace,
muſt reaſon ouerthrow.

Spiritus bonus deducet me in terram rectam.

19 *VVherefore Lord let thy holy ſpirit*
conduct me in the way,
Vnto the land of righteouſneſſe,
I thee beſeech and pray,
20 Where thine elect and choſen ſort,
thy brightneſſe may behold,
With ſuch heauenly felicity
as cannot heere be told.
21 Not that I haue deſerued Lord,
for to poſſeſſe the ſame.
But for thine endleſſe mercies ſake,
and for thine holy Name.

VERS. 1. Propter nomen tuum domine.

22 Thou wilt not Lord the death of him
that daily doth offend,
But that he rather do conuert,
and ſo his life amend.
23 This is thy will, this is thy mind,
though I a ſinner be,
If by repentance *I* doe turne,
then wilt thou turne to me.
94 And then ſhall I receiued be,
and be reuiu'd againe,

Vivificabis me in æquitate tua.

And through thy equity be freed,
of euerlaſting paine.
25 For whereas I by ſinne am dead
ſpiritually to ſay,

I

I shall bethinke me of the same,
and for thy mercy pray.
26 My body now by nature weake,
shall then in strength arise,
And shall in glory shine more bright,
then doth the Sunne in skies.
27 Where now the same, O Lord is giuen
to lust and lewde delight,
Shall then all rise spirituall,
and yeeld to reasons might.
28 No grosnesse then, but that it may
pierce through the thickest stone:
And as for things corruptible,
it shall haue minde of none.
29 Immortall it shall euer be,
impassible withall:
Betweene the body and the soule,
shall then no strife befall.
30 Thus Lord, *thou shalt bring forth my soule*
from troubles all that be,
And shalt mine enemies destroy,
through mercy shewed to me.
31 *Thou shalt them vtterly confound,*
that doe my soule molest,
For I by grace thy seruant am,
and to thy mercy rest.
32 Good Christ which gau'st thy life for me,
and suffered'st on the tree:
Preserue my body and my soule,
and mercy haue on me. *Amen.*

FINIS.

Educet de tribulatione animam meam.

VER. 12
Et in misericordia tua dispердes inimicos meos. Et perdes omnes qui tribulant animam meã, quoniam ego servus tuus sum.

A HANDFVLL OF HONISVCKLES.

Gathered by *William Hunnis* one of the Gentlemen of *her Highnes Chappell, &* Maſter to the Chil-*dren of the ſame.*

Prepar'd with faith, confirm'd with hope
and furniſhed with loue,
Approach and pray, ſo thou below
ſhalt pleaſe the Lord aboue.

EDINBVRGH,
Printed by *Andro Hart.*
1621.

PROV. 4. 26.

The Lord is abſent very farre,
from ſuch as be vnjuſt:

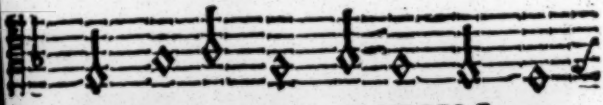


But he doth heare the righteous pray
becauſe in him they truſt.

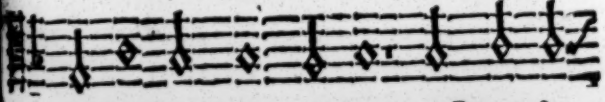
THE NEW YORK
PUBLIC LIBRARY

CERTAINE SHORT and pitthy Prayers vnto *Ieſus Chriſt our Sauior.*

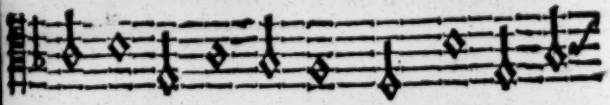
The day ſhall come (ſaith Chriſt)
and that ſhall many ſee,
Who calls vpon my Name,
ſhall ſurely ſaved be.



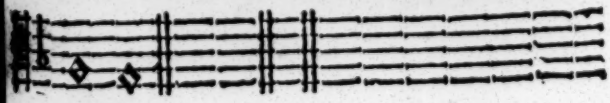
O IESV meeke, O IESV ſweet,



O IESV Sauiour mine, moſt grati-



ous IESV to my call, thy gratious eares



incline,

I know good Ieſus yer I ſpeake,
thou knoweſt what I would haue:
Ieſu thy grace I know it is,
that bids me mercy craue.

O Ieſu deare whoſe precious blood,
was ſhed on croſſe of tree,
Sweet Ieſu for thy paſſion ſake,
haue mercy now on me. *Amen.*

2 O Ieſu ſweet, grant that thy grace,
alwayes ſo worke with me.
I may deſire the thing to doe,
moſt pleaſing vnto thee.

O Ieſu meeke, thy will be mine,
my will be thine alſo,
And that my will may follow thine,
in pleaſure. paine, and woe.

O Ieſu what is good for me,
is aye beſt knowne to thee:
Therefore according to thy will,
haue mercy now on me. *Amen.*

3 O Ieſu deare, do thou with me
euen as thy will ſhall pleaſe,
Sweet Ieſu, put me where thou wilt,
to ſuffer paine or eaſe.

Ieſu, behold, I am but thine,
where I be good or ill,
Yet by thy grace I ready am,
thy pleaſure to fulfill.

Ieſu, I am thy workmanſhip,
moſt bleſſed mayeſt thou be:

Sweet Ieſu for thy mercie ſake,
haue mercy now on me. *Amen.*

O Ieſu meeke grant that I may
repoſe my truſt in thee:
For thou ſweet Ieſu art the peace
and true tranquillity.

Thou Ieſu art the very peace
and qu etneſſe of mind:
The onely reſt vnto the ſoule
that ſhall thy favour find.

Wherefore ſweet Ieſu do vouchſafe,
my ſoule this peace may ſee,
And for thy painfull paſſion ſake,
haue mercy now on me. *Amen.*

O Ieſu, if thou doe with-draw
thy comfort for a time,
Let not deſpaire take hold on me,
for any ſinfull crime.

But giue me patience to abide,
thy pleaſure, and thy will:
For ſure thy judgements all are right,
though I be wicked ſtill.

But yet a promiſe haſt thou made,
to all that truſt in thee:
According to which promiſe Lord,
haue mercy now on me. *Amen.*

6 O Ieſu deare giue me that grace,
I gladly ſuffer may,
What euer ſo thy pleaſure be,
vpon me for to lay.

O Ieſu meeke, what thanks ought I
to giue vnto thy Name?
Which for my ſinnes to ſet me free,
haſt ſuffered death and ſhame.

O Ieſu ſweet my wickedneſſe
I doe confeſſe to thee:
Wherefore as thou haſt promiſed,
haue mercy now on me. *Amen.*

7 O Ieſu ſweet, a little thing
ſometime doth vexe me ſore,
And makes me ſlow to giue thee thanks:
ah wo is me therefore.

Ieſu, agajne, ſometime I thinke
ſtill ſtrongly for to ſtand,
But when a little trouble comes,
I ſhall fall vnder hand.

Thus Ieſus ſee, a ſmall thing makes
temptation great to be:
My weakeneſſe Ieſu doe behold,
and mercy haue on me. *Amen.*

8 O Ieſu Chriſt in all things now,
aſſiſt me with thy grace, (ſtrength
And make mee ſtrong with heauenly
while life I haue and ſpace,

Ieſu

Ieſu let not mine enemy,
the fiend, ne yet the fleſh,
Prevaile, though me they ſtill aſſaile,
from day to day afreſh.

But Ieſu ſtrengthen thou my ſpirit,
it may the victor be,
And for thy tender mercies ſake,
haue mercy now on me. *Amen.*

O Ieſu who ſhall giue me wings,
of perfect peace and loue,
That I therewith from hence may flie,
and reſt with thee aboue?

O Ieſu when ſhall I aſcend,
and feele how ſweet thou art,
And leaue the earth, and loue the beſt,
with all my ſoule and heart?

Sweet Ieſu when thy pleaſure is,
the time is knowne to thee:
But now and then, O Ieſu deare,
haue mercy Lord on me. *Amen.*

O Ieſu, King of glory great,
the comfort of vs all:
We wander heere in Wilderneſſe,
and euery day doe fall.

Sweet Ieſu come and viſit me,
my heauie ſoule make glad,
Which now through ſin in priſon lies,
all heavy) ſick, and ſad.

Good Ieſu with thy preſence ſet
my ſoule at liberty,
And for thy bitter paſsion ſake,
haue mercy now on me. *Amen.*

11 O Ieſu oft it grieueth me,
and troubleth ſore my mind:
That I ſo weak & fraile am found,
to wander with the blind.

O Ieſu deare, thou laſting light,
whoſe brightneſſe doth excell,
The clearenes of thy beames ſend down,
within my heart to dwell.

O Ieſu quicken thou my ſoule,
that it may cleaue to thee:
And for thy painfull paſſion ſake,
haue mercy now on me. *Amen.*

12 O Ieſu grant I may reſigne
my ſelfe vnto thy will,
And that I may my ſelfe forſake,
and cleaue vnto thee ſtill.

O Ieſu grant that I may haue
of joy and inward peace,
And of the paines I haue deſeru'd,
good Ieſu me releaſe.

Sweet Ieſu giue me inward joy,
my ſoule to feed on thee,

And

And for thy tender mercies ſake,
haue mercy now on me. *Amen.*

O Ieſu ſweet I know I am 13
but vanity and ſin,
Vnconſtant as the wind that blows
and euer ſo haue bin.

Whereof then Ieſu may I brag?
or what haue I to ſay?
Shall I of men ſeeke to be praiſ'd,
or yet extoll'd for ay?

No, Ieſu ſweet, the true praiſe is,
for to be praiſ'd of thee:
Wherefore good Ieſu weigh my cauſe,
and mercy haue on me. *Amen.*

O Ieſu thou my glory art, 14
in thee will I rejoyce,
And not, good Ieſu, in my ſelfe,
nor yet in that mans voyce.

That worldly honour may me giue,
to ſet me vp on hie
To rule among the ſonnes of men,
and ſit in dignity.

Theſe are but ſhadowes to compare,
to glory that's with thee.
Sweet Ieſu for thy mercy ſake,
haue mercy now on me. *Amen,*

O Ieſu, heere in earth we liue,
and ſoone deceiued are,
With vain delights the world doth yeeld
wherein we run too far.

But yet ſweet Ieſu, if I could
behold my ſelfe right well,
I ſhould good Ieſu plainely ſee,
and therein truely tell,

The troubles that are falne on me,
were for offending thee:
For which offence I pardon craue,
haue mercy Lord on me. *Amen.*

O Ieſu Chriſt, vnder whoſe power,
is both the ſea and land,
Ariſe and helpe me to defend,
by power of thy ſtrong hand.

From ſuch as lurke and lie in waite,
and ſeeke to do me wrong:
Sweet Ieſu, ſee how weake I am,
and how that they be ſtrong.

Ieſu make haſte, & come with ſpeed
my truſt is all in thee:
And therefore Ieſu heale me now,
and mercy haue on me. *Amen.*

O Ieſu, comfort mine exile,
aſſwage my dole and griefe,

With

With thee to be is my deſire,
mine onely chiefe reliefe.

Ieſu, the pleaſures of this world,
they may not long endure:
And he that puts his truſt therein,
ſhall find them all vnſure.

Sweet Ieſu grant that I may haue,
mine onely joy in thee:
And for thy bloody paſſions ſake,
haue mercy now on me. *Amen.*

O Ieſu Chriſt that haſt me made, 18
and with thy blood me bought,
Suffer me not to be condemn'd,
whom thou haſt made of nought.

O Ieſu milde, in time of need,
thy mercy doe beſtow.
And in thy juſtice judge me not.
nor doe thy rigour ſhow.

O Ieſu in extremity,
I doe appeale to thee,
Wherefore ſith that I truſt in thee,
haue mercy now on me. *Amen.*

O Ieſu ſweet, for heauenly things, 19
I often ſeeke to finde,
But then affections of the world,
doe backward pluck my minde.

Againe, I ſeeke for to ſubdue
th'affections that doe riſe:
But to my ſpirit they will not be
ſubject in any wiſe.

Thus Ieſu meeke, thou ſeeſt I ſtriue,
and all to be with thee:
Wherefore good Ieſu make me ſtrong,
and mercy haue on me. *Amen.*

20 O Ieſu many times I pray,
and call vpon thy Name:
When that my heart is farre away,
alas, I more to blame.

And that good Ieſu comes to mind,
that cuſtome often brought,
Whereby the prayers that I make,
be vaine and turne to nought.

Sweet Ieſu pardon and forgiue,
when I ſo pray to thee:
And for thy endleſſe mercies ſake,
haue mercy Lord on me. *Amen.*

21 O Ieſu be not long away,
nor in thy wrath depart,
But mortifie that fleſh deſires,
and lighten thou my heart.

Send forth the burning flames of loue,
cleane to conſume for ay.

The cloudy fancies of my minde,
which trouble me alway.

Good Ieſu gather all the powers
of my poore ſoule to thee,
And make me to refuſe the world,
and mercy haue on me. *Amen.*

O Ieſu milde, thine eares bow downe, 22
and ponder my deſire:
Deale not with me as I deſerue,
to puniſh in thine ire.

But me defend, O Ieſu meeke,
through mercy great of thine,
From dangers ſuch as may befall,
this ſinfull ſoule of mine.

O Ieſu, hide not now thy face
from him that calles on thee:
But Ieſu for thy bitter death,
haue mercy now on me. *Amen.*

O Ieſu ſweet, with mercy now 23
reforme that is amiſſe:
And with the ſtrength of thy great grace
ſend light where darknes is.

Good Ieſu from my ſecret faults,
doe make me cleane and bright,
And from preſumptuous ſins (O Lord)
defend me through thy might.

Good

Good Iesu cast my youthfull sinne,
behind my back to be,
And for thy tender mercies sake,
haue mercy now on me. *Amen.*

24 O Iesu shut not vp my soule
with those that goe astray:
But let the shadow of thy wings,
my soule protect alway,

Good Iesu turne thee vnto me,
and cleanse me from my sin.
Sweet Iesu Christ do not behold
how wicked I haue bin.

But thinke vpon thy mercies great,
though I vnworthy be,
And for thy painfull passion sake,
haue mercy now on me. *Amen.*

25 O Iesu sweet giue me an heart,
that is contrite and pure,
A body chaste that humble is,
and constant to endure.

A minde that is with heauenly joyes
repleat through thy great grace,
A soule likewise to magnifie
thy praise in euery place.

O Iesu for thy mercy sake,
let these proceed from thee:
And then no doubt I shall be sure,
thou mercy hast on me. *Amen.*

Cer-

CERTAINE BLESSINGS promiſed by God vnto all *thoſe that doe loue and feare him.* Deut. 28.

WHo harkens to the voyce of God,
and doth his Law fulfill,
Shall bleſſed be in towne and field,
with mercy and good will.

His fruit ſhall likewiſe bleſſed be,
that from his loines ſhall ſpring:
His corne and cattell ſhall increaſe,
with plenty of all thing.

His Oxen and his flock of ſheepe,
ſhall bleſſed be with ſtore,
His going out, and comming in,
ſhall bleſt be euermore.

His enemies that ſhall ariſe,
ſhall fall before his face,
And flee for feare, as doth the beaſt
the hunter hath in chaſe.

His houſes that he made for ſtore,
with great increaſe ſhall grow,
And euery thing he takes in hand,
ſhall bleſſed be alſo.

Vouchſafe good God, to giue me grace,
ſo to direct my minde,

As by the ſame in time of need,
I may thy bleſsings find. Amen.

A meditation when ye goe to bed.

O Lord my God I wandred haue,
as one that runnes aſtray,
And haue in thought, in word, in deed
in idleneſſe and play.

Offended ſore thy Maieſtie,
in heaping ſinne to ſinne;
And yet thy mercy hath me ſpar'd,
ſo gracious haſt thou bin:

O Lord my faults I now confeſſe,
and ſory am therefore:
But not ſo much as faine I would,
O Lord what wilt thou more?

It is thy grace muſt bring that ſpirit,
for which I humbly pray.
And that this night thou me defend,
as thou haſt done this day.

And grant when theſe mine eyes & tong
ſhall faile through natures might:
That then the powers of my ſoule,
may praiſe thee day and night, Amen.

A

A Meditation at your vpriſing.

O Lord, this night who haſt me kept
from dangers all that be:
And haſt me giuen of reſt & ſleep,
ſo much as pleaſeth thee,

Where other of my brethren poore,
of better lif then I,
Do wander vp and down the ſtreets,
and harbourleſſe doe lie.

And ſome with ſickneſſe are oppreſt,
ſome impotent and lame:
Thus doſt thou deal with creatures thine
to glory of thy Name.

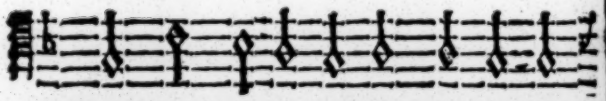
O Lord in ſort as I deſerue,
thou haſt not dealt with me:
But haſt me giuen wherewith to liue,
in better caſe to be.

Moſt mighty God, this day likewiſe,
protect me from all blame,
And giue me grace I thankfull be,
with praiſes for the ſame. Amen.

Athas

ATHANASIVS HIS Creed, commonly called, *Quicunque vult.*

By faith we pleaſe the Lord,
by faith we are ſet free,
By faith we worke the will of God,
faith will not idle be,



What man is he will ſaued be, muſt



firſt the true faith haue: Which faith



vnleſſe he hold and keepe, his ſoule

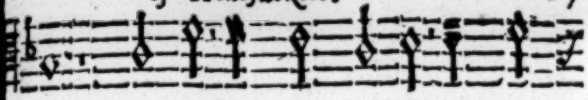


God will not ſaue. And this is now

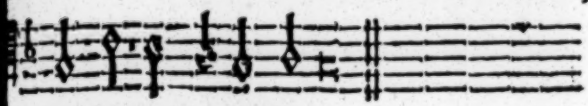


the perfect faith, to worſhip God in

three:



hree: The Father, Son, and Holy Ghoſt,



all three in Vnitie.

The perſons neither to confound,
nor ſubſtance to divide,
For he that ſhall ſo thinke of them,
from perfect faith is wide.

For of the Father, of the Sonne,
and of the holy Ghoſt,
e perſons three in ſeuerall,
and all in might be moſt.

The Father, Sonne, and Holy Ghoſt,
in Godhead equall be,
n glory like: and ſo in might,
and ſo in Majeſty.

uch as the heauenly Father is,
ſuch is the Sonne alſo,
uch is likewiſe the Holy Ghoſt,
all three one God, no mo.

The Father was vncreated,
ſo was the Sonne likewiſe:
The Holy Ghoſt vncreated,
ſtill one for to deviſe.

The Father without number is,
none may him comprehend,
The Sonne likewiſe, and Holy Ghoſt,
all three without an end,

The Father, Sonne, and Holy Ghoſt,
eternall doe indure,
And yet not three eternals be,
but one eternall ſure.

Not three in number to exceede,
nor three vnmade certaine,
But three in one and one in three,
for euer do remaine.

The Father, Sonne, and Holy Ghoſt,
omnipotent be all:
And yet not three Omnipotents
but one beleeue we ſhall.

The Father God, the Sonne is God,
the Holy Ghoſt alſo:
And yet three Gods we ſhall not ſay,
of Gods but one, or mo.

The Father Lord, the Sonne is Lord,
and holy Ghoſt is Lord:
Yet not three Lords, but one in three,
and three in one accord.

For like as we compelled be
by Chriſtian verity,
Each perſon of them to confeſſe,
both God and Lord to be?

So

o are we by the ſame forbid,
in any wiſe to ſay,
hree Gods to be, or elſe three Lords,
but three in one alway.

he Father is not created,
begun nor made of none,
he Sonne ne made nor created,
begot of him alone.

he Holy Ghoſt is from them both,
ne made, create, nor got,
ut from the Father and the Sonne,
proceeding had we wot.

o then there is of Fathers one,
not Fathers three, we ſee:
ne Sonne, not three, and ſo likewiſe
one holy Ghoſt to be.

nd in this holy Trinity
is none more great than other:
ut that the whole three perſons be,
coequall altogether.

o that in all as foreſaid is,
the Vnity in three,
nd Trinity in Vnity,
ought worſhipped to be.

et furthermore it needfull is,
vnto ſaluation,
hat we beleeue of Ieſus Chriſt
the incarnation.

The right faith is, that we beleeue,
and with one mouth foreſhow,
That Ieſus Chriſt the Sonne of God,
is God and Man alſo.

God, of his Fathers ſubſtance is
begot yer world was wrought:
And man by fleſh and blood he tooke
of her who forth him brought.

Both perfect God, and perfect Man,
is he without dividing:
And of a reaſonable ſoule,
and humane fleſh abiding.

He to the Father equall is,
touching his Deity,
But he is leſſe then Father is,
by his humanity.

Who though he be both God and Man,
yet one he is, not twaine:
That is to ſay, our Ieſus Chriſt,
for euer to remaine.

One, not by turning Godhead his
into the fleſh we ſee:
But taking Manhood vnto God,
by power of Deity,

One, yet not by confuſion,
of this his ſubſtance ſure:
But by vnity of perſon,
which euer ſhall endure.

For as the reaſonable ſoule,
and fleſh one fleſh doth make:
So God and Man is but one Chriſt,
which ſuffered for our ſake.

And then deſcended into hell,
the third day roſe againe
From death to life this hath he done
mankind to rid from paine.

And after this aſcended he,
vnto the heauens hie,
And on his Fathers right hand ſits
one God eternally.

From whence he ſhal come down againe,
a rightfull Iudge to be,
To judge the liuing and the dead,
as he their workes ſhall ſee.

At whoſe deſcending all ſhall riſe
in twinkling of an eye,
And with his fleſh ſhall him behold
in throne of Majeſtie.

Then they that haue done righteouſly
ſhall heauen haue for their hire,
And they that haue done wickedly,
haue euerlaſting fire.

This is the true and perfect faith,
all Chriſtians ought to haue,
Which faith vnleſſe we doe beleeue,
our ſoules God will not ſaue.

Praiſe

Praiſe we theſe Perſons three in one,
and likewiſe one in three.
As from the firſt hath beene, now is,
and euermore ſhall be. Amen.

A Meditation to be ſaid of women with childe.

In time of trouble call on me,
And I will then deliuer thee.

THe time drawes nie,
of bitter painfull throwes.
How long I ſhall
the ſame endure God knowes.
O Lord my God,
I humbly aske of thee,
Make haſte ſweet Chriſt,
and ſafe deliuer me,
Although my ſinne
deſerued haue right well,
Such paine as this:
yea more then tongue can tell:
Yet ah, my God
turne not away thy face,
Nor me forſake
in this ſo ſharp a caſe.
This wombe, and fruit,
that ſpringeth in the ſame,
Haſt thou create,
to glory of thy Name.

Oppreſt with paine,
O Lord when I ſhall be,
Make leſſe the ſame,
ſo much as pleaſeth thee:
And grant good God,
thy creature may proceed,
Safely on liue,
with mercy at my need,
In Chriſt his Name.
I will my trauell ſhow,
Now Holy Ghoſt,
come comfort me in wo.
Come Father deare,
and let thy power deſcend.
O Ieſu Chriſt
thy mercies great extend.
Ah God, behold
my dolor and my ſmart.
Sweet Holy Ghoſt,
my comforter thou art,
Take part with me,
and heare my wofull cry.
Exaudi me
miſerere mei. Amen.

A Meditation to be deliuered from ſinne.

O Lord my God
I humbly beſeech thee,
And Ieſus Chriſt,
thine equall in Deity,
With holy Ghoſt
of like power in Majeſty,
And three in one,
and likewiſe one in three,
Which is to ſay,
one bleſſed Trinity:
Grant that the power
of thy Divinity,
May in this life
alway deliuer me
From fornication
and adultery,
From wicked ſort
of vncleane company,
From ſudden death,
and curſed blaſphemy,
From vaineglory,
and hypocriſie,
From malice, hatred,
and cruelty,
From the deteſtable,
and great enormity,
Of ſedition and
priuy conſpiracy:

From all falſe doctrine
and hereſie:
From pride in heart
and vanity:
From peſtilence, famine,
and blood-thirſty,
From juſt deſert,
of ſlander and infamy,
From filthy ſinne,
and vile iniquity,
And when as I
vpon thy Name ſhall cry:
Heare my requeſt,
and grant me thy mercy. *Amen.*

A Prayer for the Kings moſt excellent *Maieſty.*

O King of Heauen, of Earth, of Sea,
and all things elſe beſide.
Vnder whoſe power, & in whoſe hands,
the hearts of Kings abide?
Vouchſafe to guide our gratious King,
thy ſervant IAMES aright:
That he in peace with health may raigne,
and gouerne through thy might:
And when thy godly will ſhall be,
to end his liuing dayes,
His ſoule may then with Angels thine,
ſound forth thy endleſſe praiſe. *Amen.*

A thankeſgiuing before meate.

FOr food ſuch as we find,
let vs giue thankes therefore,
And not forget the poore to feed,
with ſome part of our ſtore.
Let all our talke be ſuch,
whereby no grudge may grow,
Our ſelf well eaſ'd, and God beſt pleaſ'd
Chriſt grant it may be ſo.

A thankeſgiuing after meate.

THou God be praiſed for the food,
we haue receiu'd from thee;
And giue vs grace a life to lead,
and thankfull for to be.

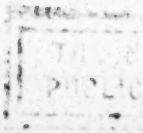
FINIS.

THE POORE *WIDOWES* MITE:

Gathered by WILLIAM HVNNIS, one of the *Gentlemen of her Highneſſe Chappell, and one* of the Children of the ſame.

VVho knockes with hope, and craues in faith,
ſhall haue their iuſt requeſt:
By loue who ſeekes, the way ſhall find
to port of quiet reſt.

EDINBVRGH,
Printed by *Andro Hart*.
1621.



To the Queenes Maieſties Highnes.

EXcept your Highnes will allow,
this gift of humble mind.
Lack ſhall the ſame the gladſom fruit
it ſought thereby to find.
If gift with giuers loyall heart
your Majeſtie will try,
Zeale more than gift ſhal triūph then
before your Princely eye.
A Perſian Prince in gratious part,
tooke water of the well,
Becauſe he ſaw th giuers zeale,
the giuers gift excell:
Euen ſo my zeale renowned Queen,
equivalent is with his,
Though I offence commit, to giue
ſo ſlender gift as this.
Remēbring yet your Princely woont
of clemencie withall:
Example ſuch hath boldned me,
vpon my knee to fall.
Great gifts of gold, & gems of price,
poore *Hunnis* would preſent,
If he them had, in ſtead whereof
he prayes this may content.
New yeere and many God you ſend'
in health with peace to raigne,
And after when your ſpirit departs,
with Chriſt it may remaine.

Your Highnes loyall ſubiect and moſt
humble obedient ſeruant,

W. H.

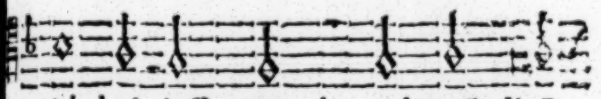
The Author.

W WHo ſeekes with workes alone to win,
the life which ſhall remaine,
I Is farre deceiu'd: for if 't be ſo,
then Chriſt hath died in vaine.
LL Let our good workes our faith declare,
by faith we are made free,
I It comes from God, that goodnes is,
no good at all in me.
A As man himſelfe vnable is
in thought to pleaſe the Lord.
M Much leſſe to worke or doe the deed,
that might his health accord.
H Heere I profeſſe one God to ſerue,
from ſecret ſearch of heart,
V Vnto his ſacred word to cleaue,
and neuer to depart
N No time my Prince or Magiſtrate,
by will for to offend
N Ne wiſh I worſe vnto my foe,
than to my very friend.
I In Chriſt by faith by no meanes elſe
my righteouſnes doth flow,
S Such was his loue, ſuch is my faith,
and euer ſhall be ſo.

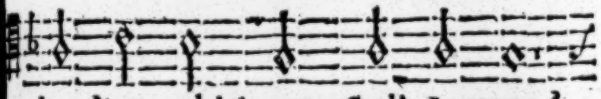
The

THE POORE WIDOWES MITE.

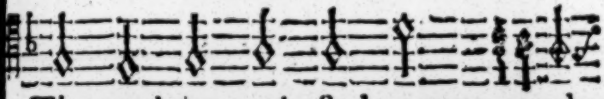
The first Meditation.



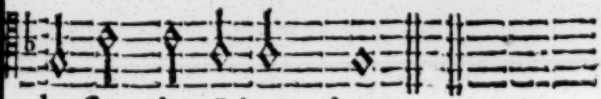
Ah helpleſſe wretch! what ſhall I



doe? or which way ſhall I runne?



The earth bewrais, & heauen records,



the ſins that I haue done.

The gates of hell wide open ſtand,
for to receiue me in,
And fearefull fiends all ready be,
to torment me for ſin.
Alas, where ſhall I ſuccour find?
the earth doth me denie,
And to the ſacred heauens aboue,
I dare not lift mine eye.
If heauen and earth ſhall witneſſe be,
againſt my ſoule for ſin.

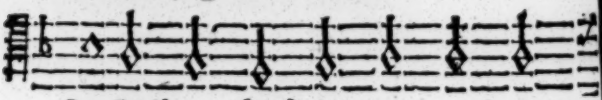
Vntimely birth (alas) for me,
much better then had bin.

And now deſpaire approcheth faſt
with bloody murthering knife,
And willeth me to end my griefes,
by ſhortning of my life.

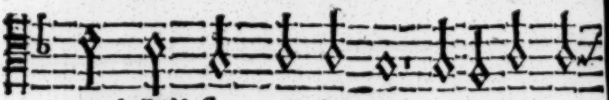
Shall I deſpaire? thou God forbid,
for mercy more is thine,
Then if the ſinnes of all the world,
were linked now with mine.

Deſpiſe not then moſt louing Lord,
the Image of thy face, (bought
Which thou haſt wrought and deerely
with goedneſſe of thy grace.

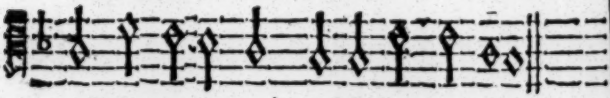
Ane ſith the bloody price is payd,
and bitter paines all paſt:
Receiue my plaints, accept my ſpirit,
and mercy grant at laſt.



So ſhall my ſoule rejoyce, rejoyce,



and ſtill for mercie cry, *Peccavi,*



Pecca——ui, Miſerere mei.

The

The ſecond Meditation.

THou God which rul'ſt and raign'ſt in
that fleſh cannot attaine, (light,
Thou God that knowſt the thoughts of
are altogether vaine: (men,
Thou God whom neither tong of man,
nor Angell can expreſſe:
Thou God it is that we doe ſeeke,
thou pity my diſtreſſe.
Thy ſeat, O God, is euery where,
thy power all powers tranſcend,
Thy wiſedome cannot meaſured be,
for that it hath no end.
Thou art the power and wiſedome too
and ſole felicity:
But I a lumpe of ſinfull fleſh,
nurſe of iniquity.
Thou art by nature mercifull,
and mercy is thy Name,
And I by nature miſerable,
the thrall of ſinne and ſhame.
Then let thy Nature (O good God)
now worke his force on me,
And clenſe the nature of my ſin,
and heale my miſerie.
One depth, good Lord, another craues:
my depth of ſinfull crime,
Requires the depth of mercie great,
for ſauing health in time,

Sweet Chriſt grant that thy depth of (grace,
may ſwallow vp my ſin,
That I thereby may whiter be,
than euer ſnow hath bin.

So ſhall my ſoule rejoyce, rejoyce,
and ſtill for mercie cry,
Peccavi, peccavi,
miſerere mei.

The third Meditation.

BEfore thy face and in thy ſight,
haue I, devoid of ſhame,
O Lord tranſgreſſed willingly,
I doe confeſſe the ſame.
Yet was I loth that men ſhould know,
or vnderſtand my fall.
Thus fear'd I man, much more than thee,
thou righteous Iudge of all.
So blind was I and ignorant,
yea rather wilfull blind,
That ſucke the comb, and knew the Bee,
had left the ſting behind.
My ſinnes, O God, to thee are knowne,
there is no ſecret place,
Where I may hide my ſelfe or them,
from preſence of thy face.
Where ſhall I then my ſelfe beſtow,
or who ſhall me defend:
None is ſo louing as my God?
thy mercies haue no end,

In

Indeed I grant and doe confesse,
my sinnes so hainous be,
As mercy none at all deserues:
but yet thy property,
Is alwayes to be mercifull,
to sinners in distresse:
Whereby thou wilt declare and shew
thy great Almightinesse.
Haue mercy Lord on me therefore,
for thy great mercies sake:
Which cam'st not righteous men to call,
but sinners part to take.

Wherefore my soule be glad, be glad,
and cry incessantly,
Peccavi, peccavi,
miserere mei.

The fourth Meditation.

MOst gratious God, do not behold
the number of my sin:
Ne yet consider with thy selfe,
how wicked I haue bin:
But rather thinke I am but dust,
or as the withered hay,
Which flourisheth to day in field,
to morrow shorne away.
My flesh rebels against the spirit,
my spirit too weake is found,
By sin conceiu'd in mothers wombe,
my soule first caught her wound,

My

My fleſh is fraile, too weake and vaine,
to do the thing I ſhould,
And what I would not, that doe I,
contrary that I would.
Thou ſeeſt, O Lord, how weake I am,
not able for to ſtand,
Without the ſuccour, helpe and aide,
of thy moſt holy hand.
And what is he that will not ſtay
the men that's like to fall,
Or will refuſe the ſicke to helpe,
for helpe when he doth call?
If thou wilt lay vnto my charge,
the burden of my ſin,
O Lord, the conqueſt is but ſmall,
that thou thereby ſhalt win.
For why? thy glory and thy praiſe,
in mercy both conſiſt,
Vnto the which I yeeld my ſelfe,
to do with what thou liſt.

My ſoule ſhall truſt in thee, in thee;
and ſtill for mercy crie,
Peccavi, peccavi,
miſerere mei.

The fift Meditation.

IF I demand what mercy is,
thon God wilt anſwer me,
That mercie is th'abundance great
of thy divine pity.

Where-

Wherewith thou view'ſt th'afflicted ſort
that on the earth do lie:
And what is thy compaſſion then
but proofes of thy mercy?
Our Fathers old the ſame haue felt,
and now in reſt do raigne,
And thou art ſtill the ſelfeſame God,
for euer to remaine.
Our Fathers were conceiu'd in ſin,
and ſo are we likewiſe:
Wilt thou compaſſion ſhew on them,
and children theirs deſpiſe?
One faith in Chriſt we all profeſſe,
one God in Perſons three:
As thou compaſſion hadſt on them,
compaſsion haue on me.
Ponder (O God) my hearts deſire,
moſt humbly do I craue,
And do away all my miſdeeds,
and ſo compaſsion haue.
And as of ſinners many a one,
whoſe number is vnknowne,
Thou didſt vouchſafe to draw to thee,
and make them all thine owne.
So now vouchſafe moſt gentle God,
likewiſe to draw me in,
And make me righteous by thy grace,
forgiuing mè my ſin.
So ſhall my ſoule reioyce, reioyce,
and ſtill for mercy crie,

Peccavi, peccavi,
miserere mei.

The sixt Meditation.

MOst mighty God, I do confesse,
ten thousand times and more,
Thou hast me washed from my sinne,
and salued still my sore:
But I through sinne am falne againe,
and fouler now am made,
Than euer was the filthy Swine
with myer ouerlaide.
How oftentimes shall we forgiue
each other that offend?
Seuenty times seuen, the Scripture saith,
which signifies no end:
If man to man such favour shew,
that wretched caitifes be,
How much more thou, O gratious God,
to them that call on thee?
It is thy nature to forgiue,
my nature can but fall:
Though thou be just in all thy workes,
thy mercy passeth all.
What time a sinner doth repent,
and turnes to thee at last,
All sinnes for loue thou wilt forget,
thy promise so hath past.
Behold (O God) I turne to thee,
with sorrow for my sin,

And to repent euen from my heart,
that I ſo lewd haue bin.
Now waſh me Lord yet once againe,
with fountaine of thy grace.
That I among the ſacred Saints,
with thee may haue a place.

My ſoule ſhall truſt in thee, in thee:
and ſtill for mercy cry.

Peccaui peccaui,
miſerere mei.

The ſeauenth Meditation.

LIke as the guilty priſoner ſtands,
before the Iudge ſo tride,
With quaking breath and ſhivering limbs,
his iudgment to abide.
Euen ſo, O God before thy face
in feareful'l ſtate I ſtand,
And guilty cry to thee my Iudge,
and now hold vp my hand.
Nothing haue I to pleade for life,
no goodnes is in me:
Of ſinne, deceit and wickedneſſe
guilty, good Lord guilty.
Thus by thy righteous doome, O God,
and ſacred Law divine,
Condemn'd am I to endleſſe paine,
through juſt deſerts of mine,
Alas, what then is to be ſaid,
or what is to be done?

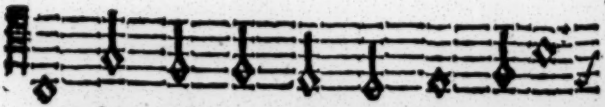
For

For mercy yet will I appeale,
to Ieſu Chriſt thy Sonne,
For neuer yet it hath beene heard,
ſince firſt the world began,
That Ieſu Chriſt did turne his face
from any ſinfull man,
Which vnto him for mercie came,
with ſad repentant minde:
O Lord ſhall I then be the firſt
that ſhall no mercie find:
Shall I be he thou wilt deſpiſe,
that humbly comes to thee?
No, no, ſweet Chriſt, thy promiſe is
for to deliuer me.
Wherefore my ſoule be glad, be glad,
and cry inceſſantly,

Peccavi, peccavi,
miſerere mei.

Verſes vpon the Lords Prayer.

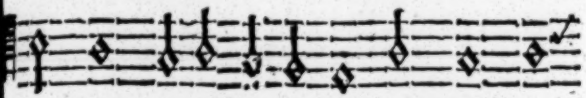
Our Father which art in Heauen.



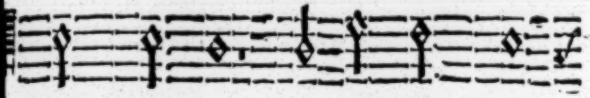
A thing thou art frō which all things begin-



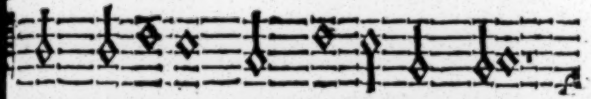
beginning tooke their name. And thou



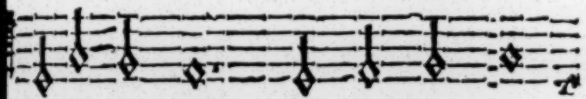
without beginning art, that gaue all



things the ſame: We call thee God,



ſome *Iehouah*, ſome *Tetrogrammaton*:



By all thy names thou art the thing,



wee all depend vpon.

We be thy ſonnes, thy children deare,
and heyres of Kingdome thine:
By which we doe preſume and ſay,
our Father moſt diuine.
Which art in heauen, deuoid of ſhape,
that reaſon can deuiſe,

Ne

Ne yet art thou there to be felt,
or ſeene of humane eyes.

Hallowed be thy Name.

THy Name (O God) is wonderfull,
though we the ſame abuſe,
And by thy Name ſuch things are done,
as make the minde to muſe.
The heauens aboue, the earth below,
and waters vnder them,
Thy Name hath wrought miraculouſly,
all for the vſe of men.
O marveilous God, what is thy Name?
or what ſhall I thee call?
Thou art in power omnipotent,
the mightieſt power of all.
Thou mighty power of powers that is,
vouchſafe the ſame in me:
So worke thy will that in my life,
thy Name may hallowed be.

Thy Kingdome come.

THy Kingdome euerlaſting is,
in truth and equity,
In fauour, loue, and righteouſneſſe,
to all in miſerie.
Bow down the heauens, O mighty King,
whereby thy grace may fall,

Tha

hat this thy Kingdome might d-ſcend
into the hearts of all:
o ſhall our ſinnes be driuen away,
our fleſh made tame alſo,
nd we found righteous in thy ſight,
a perfect life to ſhow.
ouchſafe to grant, O heauenly King,
this bleſſed worke may be,
hy Kingdome ſtill to dwell in vs,
and we to dwell in thee.

Thy will be done in earth, as it is in heauen.

THy will is good, our will is naught,
thy will be therefore done.
uch was thy will that Ieſus Chriſt,
thy deare and onely Sonne.
hould teach thy will to ſinfull fleſh,
our wicked luſts to kill:
nd he thy will vpon the Croſſe,
the ſame did there fulfill.
O heauenly Father let thy will
in earth fulfilled be,
mong vs men, as with thy Saints
in heauenly Hierarchie.
nd grant thy will ſo worke in vs,
that we thy will confeſſe,
word, in life, in faith, in loue,
and perfect holineſſe.

Giue

Giue vs this day our
daylie bread.

THy word thy truth, & Chriſt thy ſon
is bread that we ſhould haue:
Vouchſafe our ſoules may feed thereon,
moſt humbly we do craue.
For man doth not by bread alone
paſſe forth his vitall dayes,
But by each word thy mouth proceeds
vnto thy endleſſe praiſe.
Fix in our heart thy ſweet Sonnes death,
and ſuch impreſſion make,
As we thereby may cheerefull be,
to ſuffer for his ſake,
Such croſſe as pleaſeth thee to lay
vpon our backs to beare:
With ſhield of faith to bide the brunt,
againſt all worldly feare.

And forgiue vs our treſpaſſes, as wee forgiue
them that treſpaſſe againſt vs.

WE know forgiueneſſe is at hand,
when we for mercy call:
If we each other do forgiue,
thou wilt forgiue vs all.
Such promiſe haſt thou made (O God)
from which thou wilt not ſwerue.

And

And yet it lies not in our power,
the ſame for to deſerue,
So weake is man, ſo feeble too,
nor able once to minde.
The thought that's good, or do the deed,
that might thy mercy find.
This will thy grace muſt worke in vs,
our brethren to forgiue,
Which grant, O God, that we therewith,
in reſt with thee may liue:

And lead vs not into temptation.

AND though temptation needfull be,
thy ſeruants ſtrength to trie,
And that our ſinnes and wickedneſſe,
by faith away doe flie:
Yet Lord, thy grace the ſame doth work,
whereby we ſtiffely ſtand
Againſt the world, the fleſh, the diuell,
winning the vpper hand.
Thou of our ſelues (alas) too weake,
temptations aye too ſtrong,
Thy grace it is muſt vs defend,
elſe are we throwne along,
Graht whē by ſin through want of grace
great fals we doe ſuſtaine.
That then thy grace might viſit vs,
and reare vs vp againe.

But deliuer vs from euill.

FRom ill that we by ſinne deſerue,
moſt mighty God defend,
And rid vs free from filthy fall,
of miſerable end.
Withhold thy ſeuere puniſhment,
and let thine eye of grace,
Take view vpon th'afflicted ſort,
and helpe our wretched caſe.
From ſurging ſeas of worldly waues,
wherewith we be oppreſt,
Diſcharge and ſet our ſoules on ſhore,
in port of quiet reſt.
So ſhall we then our prayers make,
with conſcience ſafe and ſound,
And by thy grace ſhall able be,
our enemie to confound. *Amen.*

The Chriſtian Faith.

ONe God in perſons three,
and three in Godhead one.
I doe belieue my ſauing health,
doth reſt in him alone.
The firſt, he Father high,
Creator of vs all,

The ſecond is his onely Sonne,
the Word whom Scriptures call:
The third the Holy Ghoſt,
of both who doth remaine,
In mighty power, and Deity,
coequall with the twaine.
The Word of loue to vs,
fleſh voyde of ſinne became,
Of Virgins wombe by power Divine,
moſt poore he tooke the ſame.
And then for ſinfull fleſh,
his fleſh was ſacrifiz'd,
By bitter, ſharpe, and ſhamefull death
as cruell Iewes deviſ'd,
His fleſh with whips was rent,
his head becrownd with thorne,
His body nail'd on croſſe of tree,
his heart with ſpeare was torne.
Thus all his blood he ſhed,
to death his life made thrall,
To pacifie his Fathers wrath,
procur'd by *Adams* fall.
He died, and was buried.
deſcended downe to hell,
From death to life he roſe againe,
he loued vs ſo well.
When fortie dayes were come,
to heauen aſcended he,
In ſight from men of Galile,
in faith to vs that be.

From

From whence I doe beleeue,
he ſhall againe deſcend
To judge all fleſh and of the world,
to make a finall end,
The dead from graue ſhall riſe,
the quick ſhall changed be,
And euery eye ſhall face to face,
behold his Maieſtie.
By grace who hath done well,
with him in heauen ſhall raigne,
By ſinne who hath done wickedly,
in euerlaſting paine.

FINIS.

A Dialogue between Chriſt and a Sinner.

CHRIST.

ARiſe from ſinne thou wicked man,
before the trumpe doth ſound:
Leſt thou among the guiltie ſort,
adamned ſoule be found:
My ſheepe why doſt thou perſecute?
my lambes why doſt thou kill?
My ſelfe why doſt thou crucifie,
and guiltleſſe blood thus ſpill?
Riſe, I ſay, ariſe, ariſe.

SINNER.

What fearefull thundring voyce is this,
that thundreth in mine eare?
Which bids me riſe and bring my ſoule,
and all her powers in feare?

THE NEW YORK PUBLIC LIBRARY

CHRIST.

It is the voice of him thy Iudge,
that ſhall thy Iudger be?
Which bids thee riſe while Sunne do(ſhine
that thou thy ſelfe maiſt ſee.

For after Sunne be ſet in ſhade,
and darkſome clouds appeare:
Too late is then for to ariſe,
if thou ariſe not here.
Ariſe (I ſay) ariſe, ariſe.

SINNER.

O Lord by grace I now behold
wherein I did offend.

CHRIST.

What made thee thus againſt my Sain
ſuch cruelty extend?

SINNER.

It was my fault through ignorance,
by which I might not chuſe.

CHRIST.

And yet I ſay, thy ignorance,
ſhall not thy faults excuſe.

SINNER.

By grace I am repentant made,
wilt thou not mercy haue?

CHRIST

CHRIST.

If thou by grace repentant be,
yet must thou mercy craue.

SINNER.

O Lord blot out my filthy deeds,
and cleanse me from my sin.

CHRIST.

Arise and walke, thou art made cleane,
as thou beleeu'st therein.

Another Dialogue between *Christ and a Sinner, to be* sung as the former.

CHRIST.

AWake from sleepe, & watch a while
prepare your selfe to pray,
For I mine Angell will send forth
to sound the judgement day.
That mine elect and chosen sort
might find my saying true:
How that the time I shorten will,
for them and not for you.
Awake (I say) awake, awake.

SINNER.

And yet (O Lord) the little whelpes,
would licke the crums that fall:
The choſen ſort are very few,
but many doſt thou call.

CHRIST.

I call to you that will not heare,
I ſtretch mine armes at large.
For to imbrace ſuch as doe come,
and all your ſinnes diſcharge.
Wherefore if you refuſe to come,
I will you then forſake,
And to my feaſt will ſtrangers call,
and them my children make.
Awake therefore, and riſe from ſleepe,
awake I ſay awake.

SINNER.

Not ſo good Lord, thy mercies farre,
aboue our ſinnes abound.

CHRIST.

And yet I will a Iuſticer,
in juſtice may be found.

SINNER.

Thy promiſe is to pardon ſinne,
and therein art thou juſt.

CHRIST,

CHRIST.

Your sinnes repent, and pray therefore,
in vaine is else your trust.

SINNER.

O Lord thy grace must this performe,
or else it cannot be.

CHRIST.

My grace you haue, the same apply,
and blessed shall you be.

SINNER.

Through this sweet grace thy mercy (Lord,
we humbly do require.

CHRIST.

By mercie mine, I you forgiue,
and grant this your desire, *Amen.*

Another Dialogue between the Spirit and the Flesh *in the soule of Man.*

SPIRIT.

MY soule giue eare to me thy Spirit,
of that I say to thee:

Forsake the pleasures of thy flesh,
and joyne thy selfe with me:
Thy flesh is filthy, fraile and fond,
and nought but sinne containes,
Whose due deserts through wickednesse,
is euerlasting paines,

FLESH.

My soule, not so: great proofe thou hast,
of pleasures that I bring.
Of loue, of lust, of liking sweet,
and euery other thing:
Forsake me not, but joyne with me,
which am thy flesh and bone,
For I the receptacle am,
of all thy powers eachone.

SPIRIT.

If thou after thy flesh wilt goe,
then surely thou shalt die,
If thou wilt walke with me thy spirit,
we will him mortifie,
For thou betweene vs both art plast,
and at thy libertie,
To whether part thou wilt incline,
to liue or else to die.

SOVLE.

(Alas) what great conflict is this,
I silly soule sustaine,

Between

Betweene the pleaſures of my fleſh,
and ſpirit threatned paine:
I grieued am my fleſh ſhou'd loſe,
yet glad my ſpirit did win:
But of the twaine whoſe part to take,
my doubt is great therein.

SPIRIT.

Thy fleſh is diſobedient,
vnkind and cruell ſtill.

SOVLE.

Yet I poore ſoule indifferent,
make neither good nor ill.

FLESH.

Remember my ſweete ſoule,
what fleſh hath done for thee.

SPIRIT.

The fleſh for to ſubdue.
ſweete ſoule take part with mee.

FLESH.

If thou my part will take,
wee ſhall the victors bee.

SPIRIT.

If thou wilt him forſake,
then heauen is due to thee.

SOVLE.

The ſpirit makes man religious,
obedient and kind:
The fleſh makes men rebellious,
and monſtrous beaſtly blind:
The ſoule through power makes them (men,
as Maker hath aſſign'd,
Wherefore my ſpirit I joyne with thee,
with all the force I can,
Away, packe hence vnſavory fleſh,
the filthieſt part of man.

FINIS.

An humble ſute of a repentant Sinner *for mercy.*

GIue eare (O Lord) to heare
my heauenly carefull cryes:
And let my wofull plaint aſcend,
aboue the ſtarrie skies.
And now receiue the ſoule,
that puts his truſt in thee:
And mercy grant to purge my ſinnes,
mercy, good Lord, mercy.
My ſoule deſires to drinke,
from fountaine of thy grace:
To ſlake her thirſt, O God, vouchſafe,
and turne not off thy face.
But bow thy bending eare,
with mercy when I cry:
And pardon grant for ſinfull life,
mercy (good Lord) mercy.
Behold at length (O Lord)
my ſore repentant mind:
Which knocks with faith, & hopes therby
thy mercie great to find.
Thy promiſe thus hath paſt.
from which I will not flie.
Who doth repent truſting in thee,
ſhall taſte of thy mercie.
Mercie (good Lord) mercie,

Another to the ſame effect.

BEhold, O God, the wretched ſtate,
my ſillie ſoule is in:
How ſore oppreſt and ouercharg'd,
with foule and filthie ſinne,
Behold likewiſe the priſon foule,
I meane my baned breaſt:
Where wickedneſſe and ſinne abounds,
and breeds my ſoule vnreſt.
Behold, O God, how oft my ſoule
doth lift her ſelfe to thee:
As one in dungeon darke and deepe,
deſiring light to ſee,
Behold alſo how faine it would,
doe that might pleaſe thy will:
But cruell ſinne with his effects:
doe draw mee backward ſtill.
Behold I doe not that I would,
as law of thine requirs,
But I doe that I would not doe.
contrary to my deſires:
Such is the working of the fiend,
ſuch bee his wily wayes:
With luſt to ſet mine heart on fire,
whereby mine health decayes.
Such pleaſant baites layes hee abroad,
with poyſoned hookes of ſinne:
And traiues my ſenſes all thereto,

and

and drownes my ſoule therein.
But mercie is with thee my God,
for ſuch as mercie craue.
Among the which I humbly aske,
ſome mercie for to haue.
For light offence thy mercie ſmall,
may ſoone appeaſe thine ire.
But mine offences manifold,
thy mercy great deſire.
And ſith by mercie I muſt win
thy fauour and thy grace,
From my miſdeedes and ſinfull life,
with mercie turne thy face.

Another to the ſame purpoſe.

MY ſoule O God, doth now confeſſe,
a wicked life long led in ſinne:
And how the ſame to thee is knowne,
yer that my lips to ſpeake begin:
Such is the fruit, ſuch is the tree,
with mercie Lord deliuer mee:
Shall I O Lord for this diſpaire,
of hope, of helpe, and health at laſt?
Or ſhall I thinke thou ſeekſt reuenge,
vpon my ſinfull life that's paſt.
No, no, my faith doth witneſſe mee,
thy bloud from ſin hath ſet mee free.

AMEN.

A lamentation touching the follies and vanities of our youth.

ALace when I looke backe,
vpon my youth that's past,
And deepely ponder youths offence,
and youths reward at last:
With sighes and sobs, I say,
O God I not deny,
My youth with folly hath deseru'd
with folly for to die.
But yet if euer sinfull man,
might mercy moue to ruth:
Good Lord with mercy do forgiue
the follies of my youth.
In youth I rang'd in fields
where vices all did grow,
In youth (alas) I wanted grace,
such vices t'ouerthrow.
In youth what I thought sweet,
most bitter now I finde.
Thus haue the follies of my youth,
with folly kept me blinde.
Yet as the Eagle casts her bill,
whereby her age renu'th:
O Lord with mercy do forgiue
the follies of my youth. *Amen.*

A Pſalme of reioycing for the wonderfull loue of Chriſt, ratified by his meritorious death and paſſion for our ſpirituall redemption.

LEt vs be glad and clap our hands,
with ioy our ſoules to fill,
For Chriſt hath payd the price of ſin,
with mercy and goodwill.
By his goodwill he fleſh became,
for ſinfull fleſhes ſake:
By his goodwill d ſdained not
moſt ſhamefull death to take.
By his goodwill his blood was ſpilt,
his body all to rent:
By his goodwill to ſaue vs all,
he therewith was content.
By his goodwill death hath no power,
our ſinfull ſoules to kill,
For Chriſt hath payd the price of ſin,
with mercy and goodwill.
Since Chriſt ſo dearely loued vs,
let vs from ſinne refraine:
For Chriſt deſireth nothing els
in lieu of all his paine,
And that we ſhould each other loue,
as he hath lou'd before:

So

So ſhall his loue abide in vs,
and dwell for euermore.
Let then our loue ſo dwell in him,
our wicked luſts to kill:
For Chriſt hath paid the price of ſinne,
with mercie and good will, *Amen.*

A Prayer for the good eſtate of King IAMES.

THou God that guid'dſt both heauē & (eart
on whom we doe depend:
Preſerue our King in perfect health,
and him from harme defend,
Conſerue his life in peace to raigne,
augment his joyes withall.
Increaſe his friends, maintaine his cauſe,
and heare vs when wee call.
So ſhall all wee that faithfull bee,
rejoyce and praiſe thy Name:
O God, O Chriſt, O holy Ghoſt,
giue eare and grant the ſame. *Amē*

FINIS.

AN ADDITION *to the Treatiſe a-* foregoing, annexed *by the Author* thereof.

DISCOVRSING of thinges which muſt *come to paſſe before the* day of Iudgement.

Of thinges muſt paſſe
before the Iudgement day:
Let vs therefore,
repent, watch, faſt and pray.

EDINBVRGH,
Printed by *Andro Hart.*
1621.

THE NEW YORK
PUBLIC LIBRARY

Of things muſt paſſe
before the iudgement day,
Let vs therefore,
repent, watch, faſt, and pray.

A Great bright throne was ſeene,
and in the ſame ſate one,
Before whoſe face both heauen & earth,
did tremble, ſhake, and grone.

And all both great and ſmall,
whom death had kild before;
Were likewiſe ſeene before his face
that liues for euermore.

The bookes then opened were,
of euery one was dead,
Who judgement had as they deſeru'd,
as in thoſe bookes was read.

The bookes which at that day,
ſhall opened be to all,
All haue our actions in this life,
thereby to ſtand or fall.

5 In this day ſhall the juſt,
ſtand conſtant to endure:
Againſt thoſe that afflicted them,
in this our life vnſure.

6 The wicked ſeeing this,
ſhall bee ſurpriz'd with feare:
And call vnto the mountaines high,
to fall vpon them there.

7 to hide them from his face,
that ſits in judgement ſeat:
And from the indignation,
that this ſweet Lambe doth threat.

8 O Lord, how great a day,
ſhall this bee vnto vs:
Who can conceiue the power of wrath,
the ſame for to diſcuſſe?

9 Or who for very feare,
ſhall able bee to ſay,
The greatneſſe of diſpleaſure thine,
which happen ſhall that day.

10 This day is day of thine,
Whereof thy ſeruant ſaid,
Thy zeale and fury ſhould not ſpare,
reuengement ſhould bee paid.

11 This is that dreadfull day,
moſt dreadfull to behold:

Ac:ording to thy Prophets word,
as they before haue told.

12 Behold, the day ſhall come,
a day of cruelty:
A day of indignation,
of wrath, and of furi:.

13 Which day ſhall bring the earth,
into a wilderneſſe:
And truſh in peeces the wicked ſort,
for their euill treſpaſſes.

14 Behold the day doth come,
the day of God Almight:
A day of darkneſſe, ſtormes and wind,
moſt terrible to ſight.

15 A day as neuer was,
nor neuer ſuch ſhall bee:
After this dreadfull ſtormy day,
ſhall this bee to behold.
When wee ſhall ſee the children all,
of Adam yong and old.

16 Gathered together,
from parts of all the earth:
efore this fearefull Iudge to ſtand,
with faint and ſhiuering breath?

18 When as the Sea and land,
shall yeeld that they long kept,
That is to say, their bodies dead,
which long in them had slept.

19 Both heauen and hell also,
the soules shall now restore,
Which they possesse to be vnite,
to bodies euermore.

20 What maner day is this,
when as the heauens shall mourne?
When all the earth shall shake and quake
and mountaines rent and torne.

21 When Sun shall lose his light,
the Moone her light also,
The starres fall down, the seas & flouds
forsake to ebbe and flow?

22 When all the elements
shall quite dissolued be,
The earth with bloud clean ouerflowne
which euery eye shall see.

23 And all the World beside,
shall be on flaming fire,
So that the just and Angels pure,
shall feare this day of ire?

24 Then shall appeare in skie.
the signe of Sonne of man,

nd all the tribes vpon the earth,
ſhall ſee his comming then.

5 And in the clouds of heauen,
amid his Angels all,
With power and might, and glory great,
he ſhall his Angels call.

6 Yea in a moment ſmall,
or twinkling of an eye:
all ſend thē forth with trumpets ſound
and with a mighty crie,

7 At midnight ſhall they paſſe,
to chuſe his choſen ſort, (world
om heauen to earth throughout the
vnto their great comfort.

8 Now he which as a lambe,
vpon the croſſe was ſlaine,
all as a Lion come to judge,
both vnto joy and paine.

9 Behold our Lord ſhall come:
but who ſhall able be
r to abide his comming day.
moſt fearefull then to ſee?

10 For at that very day,
the mighty mountaines great:
all waſte and melt before his face,
through force of fires heat.

31 Behold our Lord ſhall come,
in fortitude and ſtrength:
And as a ſtorme of haile and wind,
ſhall ouercome at length.

32 What euer thing that ſtands,
in paſſage of his way:
And as a rage of waters great,
ſhall make no ſtope nor ſtay.

33 Before whoſe bleſſed face,
ſhall burning fier run:
And vpon euerie ſide of him,
a mightie tempeſt come.

34 This day vnto the juſt,
a joyfull day ſhall bee:
But to the wicked reprobate,
eternall miſerie.

35 O heauen'y King vouchſafe,
for Chriſt his ſake thy Sonne?
Wee may bee mindfull of this day.
with feare for what is done.

36 And giue vs grace hencefoorth,
our liues for to amend,
As wee among thee hoſen ſort,
may praiſe thee without end.

FINIS,

A Christian confession of

and to the Trinity.

O Thou almighty, omnipotent, and euerlasting God, the Father of heauē, I doe beleeue, confesse, and acknowledge thee to bee the God of all power and might, yea, the Almighty power it selfe, and to bee of nothing going before, neither made, created, nor begotten, but to bee a thing before all things, giuing beginning vnto euery thing, thy selfe without beginning and without ending.

2

O Thou son of God, which art ỹ word of ỹ Father, & second person in Trinity, doe I like-

likewise beleeue, confesse, and acknowledge thee to be of the Father without beginning before all worlds, neither made nor created, but begotten, and art equall with the Father in power, might, glory, majesty, & Deity, and to be as thy Father is, the fountaine & wel-spring of all wisedom, grace & mercy.

3

O Thou God the Holy Ghost, and third person in Trinity, which art with the Father & the Son, the giuer of al cõfort, vertue & goodnes: I doe also beleeue, confesse, and acknowledge thee to be of the Father & of the Sonne, neither made nor created, nor begotten, but from God the Father, & from God the son proceeding, equal with

with the Father and the Sonne, without beginning of time, and without ende, in like power, might, glory, majesty, and Deity, as is the Father and the Sonne, all three in one, & one in three, one very God euerlasting, nor three Gods euerlasting, of one essence or being euer perdurable or during, without measure, not chāgable, almighty, of one substance, and in one nature simple.

4

I Doe beleeue, confesse and acknowledge each one of your persons to be equal to the other, in all manner of perfection, and each one person to bee omnipotent or Almighty, and to be one beginning of all things; and that together you made and created all creatures visible, & invisible, spirituals and corporals; and

that by almighty vertue, from the beginning of time, you three together did create, (and that of nothing) the creature angel-like and the worldly nature; & then you made man common to the first two natures: for man is of body corporall, and of soule spirituall.

5.

ALso I do beleeue, confesse & acknowledge that thou the Father art one other, and thou the Son art one other, and thou the holy Ghost art one other. For thou O Father mayst not be the Sonne, nor the holy Ghost: nor thou O Sonne, mayst not be the Father, nor the holy Ghost: nor thou, O holy Ghost, mayst not be the Father nor the Son but to you three persons is one being and one nature common to

the which is the beginning of all things, and out of this beginning there is no beginning.

6.

AND I beleeue, confesse and acknowledge, that thou O Father, art no greater, nor of greater power then is the Son, nor then is the holy Ghost. For the vnity of your divine being is equall or alike together: for such as thou art, O Father, such art thou O Sonne, and such art thou O holy Ghost. And thus thou holy and blessed Trinity art one God, the first beginning, without beginning, fountaine of all mercie, grace, goodnes and vertue, which by thy knowledge doest know all things present, and to be heereafter.

7

AND further I do confesse, acknowledge, & stedfastly beleeue, that thou, O Son of God, art without beginning, coeternal with God the Father, and with God the holy Ghost. And by the whole cõsent of you three in one and one in three, & by the ouershadowing of the H. Ghost, thou O holy and most blessed Son of God, didst enter into the wombe of the most vnspotted amongst women, the blessed Virgin Mary, in whom was no blemish of sinne after the salutation of the Angel Gabriel, when shee had by the working of the Holy Ghost, answered these words of meeknes: Behold and see, I am the handmaide of the Lord; bee it vnto me according to thy word.

8 Thus

8

THus thou bleſſed ſon of God didſt not forſake, or leaue thy God-head ; but didſt take fleſh or Manhead, of the bleſſed Virgin vnto thy God-head, being ſtill perfect GOD with the Father in God-head , and perfect man alſo. In which Manhead thou wert leſſe then the Father, but yet equall with the Father touching thy Deity or God-head : as after thy moſt bleſſed nativity thou didſt proue in thy humanity to bee perfect God.

9

FOr without any Teacher or Schoole-maſter , thou hadſt all perfect knowledge of Science and Learning. Thou changedſt water into wine. Thou gaueſt

ſight to the man borne blinde. Thou openly ſaidſt to the Iewes and Phariſees, I which ſpeake to you am the beginning. Thou fedſt many thouſands of people with a few loaues of bread, and with a few fiſhes. The wind and ſea obeyed at thy commandement. Thou raiſedſt Lazarus fró death vnto life, which was foure dayes dead, and ſtinking in his graue. In this, O God, and in many moe excellent miracles, thou didſt ſhew thy ſelfe to be perfect God.

10.

AND alſo thou diddeſt ſhewe thy ſelfe to be perfect man: for thou didſt eat, drinke, and ſleepe, and ſo tookeſt increaſe of nature, as man doth: thou weptſt thou faſtedſt, thou ſuffereſt all

the

the miſeries of man, ſinne onely excepted.

11.

IT alſo wel pleaſed thee to fulfill, to performe, & to accompliſh al the words and ſayings of the holy Patriarches and Prophets, which they had vttered & ſpoken of thee long time before thou tookeſt our humane nature vpon thee. And ſo to fulfill the Prophecies, thou ſufferedſt that thine humane nature ſhould bee betraied & taken by the kiſsing of thine vnkind Diſciple Iudas.

12.

THou alſo ſuffredſt cruel perſecution of the Iewes: and after many puniſhments, they blaſphemed thee, and cried vpon Pilate to haue thee crucified; and

so vnder *Ponce Pilate* thou didst suffer to bee crucified, and vpon the Crosse didst dy, touching thy humanity; and after wast thou taken down, buried, and by the power and might of thy Deity, descendedst into hell according to the Scripture.

13

AND I beleeue (notwithstãding that thy sepulchre was made fast and seal'ed, and also watched and kept by certaine Souldiers thereunto appointed) that the third day, by the Godhead or divine power, thou didst arise in thy humanity. And forty daies after thou didst ascend into Heauen in the sight of men of Galile, and in faith vnto vs that be; where thou dost remain perfect God & perfect man, sitting on

on the right hand of the Father, from whence thou ſhalt come & iudge both the liuing and the dead. By the dead I vnderſtand the body which is mortal, & by the liuing I vnderſtand the ſoule which is ſpiritual and immortal.

14

AND alſo I acknowledge, cõfeſſe, and ſtedfaſtly beleeue, that I ſhall, among all thy reaſonable creatures, ariſe from death to life, and with them ſhall ſtand & behold thy diuine maieſty face to face, thou ſitting on the thron of thine eternal iudgement. And thine elect, & thoſe whom thou haſt ſhewed mercy vpon, ſhall be ſeuered from the wicked reprobates, as Lambes from Wolues: the ſaued ſort vpõ the right hãd,

& the other vpon the left, where we shal all receiue our last and finall judgment. The which judgment, O Lord, I do most humbly beseech thee may bee vnto mee, not after my sinnes and wickednesse; but according to thy great and vnspeakeable mercies.

Grant this, O thou most holy and blessed Father of Heauen, which art with the Son, & with the holy Ghost, the worlds Creatour and haue mercy vpon me, haue mercy vpon me.

Grant this, O thou most holy and blessed Iesu, the only Son of God, the worlds Savior and Redeemer, and haue mercy vpon me, haue mercy vpon me.

Grant this, O thou most blessed and holy Ghost, which art together with the Father & the Son, the worlds comforter: and haue mercy

mercy vpon mee, haue mercy vpon me.

Grant this, O thou moſt holy, moſt bleſſed, moſt gracious, and euerlaſting Trinity, and haue mercie vpon me, haue mercy vpon me, haue mercy vpon mee.

Amen.

A Prayer for the Kings moſt excellent Maieſty.

O Almighty and merciful God, Creator & Gouernour of al things, whoſe ſtrength is everywhere, & whoſe power is infinit, which as thou euer art omnipotent, and in all thy workes moſt gracious, and euer mervailous; ſo vnto vs thy poore ſervants, grant wee humbly beſeech thee, that IAMES our gracious King, and next vnder thee heere on earth our governour, may long liue and lead a healthful, quiet & peaceable life. And if, O Lord, at any time the wicked through malice ſhall conſpire and gather thëſelues together againſt thee,

and

and him thine anointed; we hartily beſeech thee, either with ſpeed to convert and turne their harts, or ouerthrow their force, & bring their devices to nought. And although, O Lord, that wee through our manifold ſins and wickedneſſe, doe not deſerue to haue ſo good and ſo excellent a iewell to rule & raigne ouer vs: yet good Lord we heartily pray thy divine Maieſty to behold the great and vnſpeakeable miſeries, which the loſſe of ſo precious a pearle may bring vpon vs & our poſterity, and to avert the ſame. This, O Lord, we doe humbly craue of thee, that we may long time enioy him: or elſe that we who faithfully do loue him, may with him be diſſolued according to thy good-will and gracious pleaſure. Amen.

A Prayer to be ſaid of euery true Chriſtian, before the receiuing of the H. Communion.

O Moſt ſweet louer of al mankinde, Lord and Saviour Ieſu, I humbly beſeech thee for thy bitter paſsiō ſake, to remoue from me pride, envy and detraction, yea wrath, malice and impatiency, and all other ſickneſſes and diſeaſes of the ſoule. And plant, good Lord, in my heart & minde true meekneſſe, charity, patience, chaſtity, temperance, and modeſty, with all ſuch other vertues, medicines and preſervatiues vnto the ſoule. And mortifie in me, good Lord, all vnclean motions, carnall deſires, and inordinate affections; and reviue

in

in me the loue of vertues, & the perpetuall exercises thereof: so that in this time, and at all times I may worthily receiue this holy & blessed Sacrament, vnto thine honour and glory, and my soules endlesse joy and comfort.

O Lord I know and doe confesse here before thy divine Majesty, that I am vnworthy, & very much vnworthy, and most vnworthy, through my manifold sinnes & wickednes, to licke the crums that fall frō thy table: but notwithstanding, I know as well againe, and so doe I in heart and minde stedfastly beleeue, and the same doe acknowledge in mouth & word, that thou my Lord God art omnipotent & almighty, and so mayest by thy power infinit, if it so please thy Majesty, make me so worthy & acceptable to sit

at

at thy table, and there to taſte & feed of thy moſt pure & heauenly viands: for thou alone, O Lord mayſt and canſt iuſtifie a ſinner, and of a vile, foule, and filthie wretch, make a cleane, white and pleaſant perſon.

Therfore, gracious Lord, I beſeech thy worthy maieſty for thy almighty power, which I firmly and ſteadfaſtly belieue: and for thine infinite and endleſſe wiſedome, which I boldly confeſſe: and for thine excellent goodneſſe and truth, wherein I fully hope and truſt: and for all this together as one: frame me and make me worthy and acceptable vnto thy godly preſence, & grant me forgiueneſſe of all my ſinnes, and the fervent flame of thy loue, that I may now at this time receiue this holy Sacrament with

purity

purity of heart, and cleanneſſe of conſcience, with ſpirituall gladneſſe and heauenly ioy.

O moſt mercifull Savior Ieſu, I humbly beſeech thee, for this holy miſtery of thy bleſſed body and bloud, wherwith we vnworthy wretches be continually fed, and daily waſhed, clenſed, ſanctified, and made holy, and ſo partakers of thy moſt high divinity; grant me, Lord, and giue me the precious garment of innocency, with ſuch furniture of other ornaments thereunto according, as beſt may pleaſe thy gracious goodnes, wherwith I may (as in my wedding veſture) in a good and cleane conſcience approach vnto thy preſenee, ſo that this celeſtiall & heauenly Sacrament receiued, may be vnto me health and ſalvation of ſoule and body, vnto life euerlaſting. Amen.

A Prayer to be ſaid of euery true Chriſtian, after the receiuing of the holy Communion.

IN moſt humble, moſt lowly & moſt hearty manner, with moſt due reuerence I thanke thee, good Lord, moſt holy Father & euerlaſting God, that by the bounty of thy mercifull grace wouldſt vouchſafe thus to refreſh & feed my ſoule through faith, with the benefites of the death and paſsion of thy Sonne, our Lord God, and Saviour Ieſu Chriſt. And I beſeech thine infinite goodneſſe, that this the Sacrament of thy death & paſsiō which I moſt vnworthie wretc haue

haue now receiued, come neuer hereafter in iudgement and condemnation vnto me for mine evill merits and deseruings: but rather good Lord, it may come vnto the profite and comfort of my body, and vnto the salvation of my soule vnto the life euerlasting. Amen.

A godly Prayer to be said before the preaching of the Word.

NEither is hee that planteth, neither hee that watereth, any thing at all, but thou, O Lord, that giuest the increase. Increase we beseech thee, the seed of thy Word, and cause it to fructifie an hundred fold. Open our eies that we may see the wonderful things contained in thy Law: incline

our

our hearts to thy teſtimonies, & not vnto vanities. Euermore be on our right hand, and perfect the worke that thou haſt begun among vs. Beare our moſt gratious *James* in thine own boſom, & ſet thine eyes alwayes vpon him for good: let the ſpirit of knowledge and holineſſe remain in his Miniſters: bleſſe his Counſellors with wiſedome and diſcretion: his Nobles with fortitude and courage, his Iudges with Iuſtice and mercy: his Magiſtrates with diligence and faithfulneſſe: his people with feare and perfect obedience, that we may all with one minde, and one mouth, ſay with the Prophet; He that is mighty hath done for vs great things, and holy is his Name.

Amen.

A prayer neceſſary to be ſaid at all times.

O Bountifull Ieſu, O ſweet Saviour, O Chriſt the Sonne of GOD, haue pity vpon me, mercifully heare mee, and deſpiſe not my prayers. Thou haſt created me of nothing; thou haſt redeemed me from the bondage of ſinne, death, and hell, neither with gold nor ſiluer, but with thy moſt precious body once offered vpō the Croſſe: & thine own bloud ſhed once for al, for my ranſom. Therfore caſt me not away whō thou by thy great wiſdome haſt made, deſpiſe me not, whom thou haſt redeemed with ſuch a precious trea-

treaſure: nor let my wickedneſſe deſtroy that which thy goodnes hath builded. Now whilſt I liue, O Ieſu haue mercy vpon me: for if I die out of thy fauor, it wil be too late afterward to call for thy mercy. Whilſt I haue time to repent, looke vpon mee with thy merciful eys, as thou didſt vouchſafe to look vpon Peter thine Apoſtle, that I may bewail my ſinfull life, obtain thy favour, and die therin. I reknowledge that if thou ſhouldeſt deale with me according to very iuſtice, I haue deſerued euerlaſting death. Therefore I appeal to thy high throne of mercy, truſting to obtain Gods favor, not for my merits, but for thy merits, O Ieſu, who haſt giv̄e thy ſelfe an acceptable ſacrifice to thy Father, to appeaſe his wrath, & to bring al ſinners (truly repē-

ting

ing & amending their euil life) into his fauour againe. Accept me, O Lord, among the number of them that ſhall be ſaued. Forgiue me my ſins, giue me grace to leade a godly and innocent life, grant me thy heauenly wiſdom, inſpire my heart with faith, hope and charity: giue me grace to be humble in proſperity, patient in aduerſity, obedient to my rulers, faithfull vnto them that truſt me, dealing truly with all men, to liue chaſtly in wedlock, to abhor adultery, fornication and all vncleanneſſe, to doe good after my power vnto all men, to hurt no man, that thy name may be glorified in me, during this preſent life, and that I afterward may obtaine euerlaſting life, through thy mercy, and the merits of thy paſſion.

FINIS.